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The CHRISTIAN CENTURY

A Journal of Religion

March Book Survey

Reviews of Twenty-three of the Season's Important Books by

A. C. McGiffert, Jr.
J. M. Powis Smith
Walter E. Bundy
John M. Mecklin
Alva W. Taylor
E. Merrill Root
Vachel Lindsay
Fred Eastman
And Others

Is Sin Out of Date?

By Henry Nelson Wieman

Fifteen Cents a Copy—March 14, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

March 14, 1929

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

$4.00 a year (ministers, $3.00). Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

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Contributors To This Issue

If you were in my place, expected to come in here at the office of The Christian Century this press-day morning and pick out the high light (or lights) of this issue for comment, what would you do? What is there about this issue that would impress you enough to impel you to write about it? Frankly, my difficulty just now is that the whole paper so impresses me that I cannot think of any way in which to talk about one part of it without seeming to neglect other equally valuable parts. So I am going to take this space to talk about the writers who have contributed to the making of this effective whole.

*We start with Wieman. A great deal of Christ*ian thinking these days is starting with Wieman. That has been true ever since, as an inconspicuous professor out on the Pacific coast, he published his "Religious Experience and Scientific Method." Then came "The Wrestle of Religion with Truth." Now there is "Methods of Private Religious Living." And in this article we have the evidence that Prof. Wieman is continually on the alert, continually moving forward in his thought, dealing with the most perplexing problems that confront our contemporary religious thinking.

Stephen E. Burgess, to the editor tells me, is the pen-name of a Christian layman, resident of an eastern city, who has spent many years in Christian service overseas. Prof. McGiffert is one of that brilliant group of younger men whom President Davis has recently added to the faculty of the Chicago theological seminary. Mr. Lemon is the minister of the Presbyterian church which seeks to serve the students on the campus of the University of Minnesota.

*Prof. Bundy, whose New Testament depart*ment at DePauw has gained national recognition, has the unusual experience of contributing a review to an issue in which a book of his own is reviewed. Both Prof. Bundy's recent books, "The Religion of Jesus" and "Our Recovery of Jesus," go far toward fulfilling the promise of that early work which many readers will remember, "The Psychic Health of Jesus."

Alva Taylor, now a professor of social ethics at Vanderbilt, seems a fine selection as reviewer of Upton Sinclair's latest—and many say, his greatest—novel. Dr. John M. Mecklin will probably be best identified as the author of that comprehensive study of the ku klux klan, which came out while that organization was still a red-hot poker. As head of the department of sociology at Dartmouth, Dr. Mecklin is obviously fitted to discuss Prof. Fiske's book authoritatively.

Vachel Lindsay is Vachel Lindsay.

Dr. Faunce's book is in the competent hands of Cynthia Pearl Maus, who conducts the young people's division of the United Christian Missionary society. Does anybody need to be told that Dr. J. M. Powis Smith is the University of Chicago's great teacher of Semitics? Or that Fred Eastman is .... but this is the bottom of my column.

THE FIRST READER.

Next Week

The Christian Century will publish a

Good Friday Meditation

by

REINHOLD NIEBUHR

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME XLVI CHICAGO, MARCH 14, 1929 NUMBER 11

EDITORIAL

IN THE present state of the news from Mexico it is impossible to comment with any assurance upon the events which are now disturbing the peace of that country and perhaps even threatening the stability of its government. Revolt has broken out at several widely separated centers—Vera Cruz, Monterey, Matamoras, Agua Prieta, and others. The state of Sonora, always a fertile seed-bed of revolution, is reported to be wholly in the hands of the rebels. Its remoteness from the capital, its mountainous terrain, its turbulent and imperfectly assimilated population, and the ease with which insurgents can slip over the border into Arizona when hard pressed at home and back again when the pressure lightens, have made it the first to rise and the last to settle down when revolution was in the Mexican air. The reported capture of Monterey, the most important city in the northeastern part of Mexico, necessarily means the control of a wide area tributory to that city. The factors which may enter into this new outbreak of revolt include the disaffection of the agrarian group, the falling out of the Obregonistas among themselves, the Catholic opposition which President Gil's administration inherited from that of Calles. On the basis of present information it is impossible to see how good government, "religious liberty," economic progress or any other worthy cause can be advanced by the success of the revolt.

Mexico Is Again Stirred By Revolt

Prohibition Violation Now a Felony

BY the enactment of the Jones law, violation of the national prohibition law becomes a much more serious offense than it has been. Not only are the penalties for such violation increased, but the act of violation is defined as a felony, which may have an important bearing on the status of those found guilty. During the period while the new law was under debate it was attacked by the wet press as placing those convicted in unreasonable jeopardy. A law which apparently subjects first offenders to a maximum of five years' imprisonment or $10,000 fine, or both, is severe. That will hardly be denied. When, in addition, it places violation in the category of felonies, thus making alien violaters liable to deportation, its severity is increased. But the law is well devised to deal severely with professional bootleggers, caught for the first time, while it specifically advises judges administering it to "discriminate between casual or slight violations and habitual sales of intoxicating liquor, or attempts to commercialize violations of the law." By passing this law congress has gone a long way to put additional power into the hands of the federal authorities. The penalties thus provided for bootleggers are real penalties. No matter how profitable the returns from an illicit liquor trade may hold promise of being, no man will enter lightly upon such a course of law-breaking knowing that a first conviction may put him in a federal penitentiary for five years, or that, if he is not a citizen, it may put him outside the country entirely. By placing the Jones law on the federal statute books, the government announces that it is girding itself for a new and vigorous effort to secure prohibition enforcement.

Mr. Hoover Begins Dry Drive at Home

TO the supporters of national prohibition, there is as much encouragement in the news of Mr. Hoover's request for personal abstinence on the part of the members of his cabinet as in the passage of the Jones bill. It will come as a surprise to large sections of the country to learn that there have been, up to this time, cabinet members whose personal habits have been out of accord with the intent of the national law. But newspaper correspondents, in commenting on the dry policy which the new President has set up for his official family, do not hesitate to say that while the white house has been dry for the past five and a half years the homes of some chiefs of departments of the government have continued wet. Mr. Hoover, in asking that the policy of personal law observance start with the households of his cabinet members, gives evidence of the sincerity of his determination to put this whole issue on a new plane of personal

responsibility. With the portions of the inaugural which deal with prohibition we will deal elsewhere. But this specific act of the new chief executive, because it lies in the realm of example rather than exhortation, contains a promise which responsible citizens will greet with warm approval. Here is a President who acts, as well as talks, as though he means business.

Time's Continual Readjustments

PERHAPS a majority of the readers of The Christian Century will be thrown into a reminiscent mood by the word from Brooklyn that the Church of the Pilgrims and Plymouth church are negotiating a merger. Or will they? To what degree does the church population of America today recall the period when the pulpits of Brooklyn were the most widely renowned centers of preaching in the United States, and when, among all the churches of that city, the two most famous were the Church of the Pilgrims and Plymouth? Richard S. Storrs and Henry Ward Beecher. How utterly unlike they were, and yet how completely each in his own way captured the attention and imagination of the country! Dr. Storrs and Beecher came to Brooklyn at almost the same time. It was during the 'forties, when men organized churches as they might any other stock company, seeking their profits from the annual rentals of pews. Dr. Storrs built his congregation on the basis of a scholarly and benign ministry, undergirt with moral insight and command. Beecher built his congregation on the basis of a blazing eloquence, which caught from the air—as it often seemed—by some inspiration of the moment ideas and emotions calculated to set the souls of men on fire. Dr. Storrs held his pulpit for fifty years; Beecher for forty. And now the two congregations, having fallen on far different days, consider union, believing that they may thereby maintain one church with power enough to affect its community. The church world will wish the project well. But to those who knew these churches at the time when they commanded national attention, there will seem something strange in the fusing of two traditions so different.

International Forgeries

IT is now established that the purported Franco-Belgian-English secret treaty, printed in the Dutch press, was a forgery. Not only have the governments concerned formally denied the existence of any such document, but the Belgian authorities are said to have arrested a man who confesses to having been the author of the forgery. With this outcome, nervous Europe can settle back and draw another long breath. There are two comments to make on the episode, however, which will probably occur to all observers of international events. For one thing, the general acceptance given to the first reports of this treaty show how pervasive still is the suspicion which the states of Europe have for one another. There was nothing in the terms of the treaty which in themselves made it incredible. Only the categorical denials of the governments, coupled with the confession of the forger, have sufficed to discredit the document. Probably a good many Europeans will, despite these things, continue to believe in the treaty's authenticity. The time is still far distant when the inhabitants of that continent will feel themselves safe from each other. In the second place, the publication of this mischievous fake treaty is another example of the extent of the efforts of the professional troublemakers who have developed the business of forging documents to the proportions of a major industry. During the same week in which this treaty forgery has been denounced, German authorities have arrested two men whom they charge with having forged the documents that sought to link Senators Borah and Norris with the soviet government. Who pays for this sort of thing? And what is the object that inspires such international troublemaking?

Liberal Liberals and "Liberals as Such"

FOLLOWING a joint meeting, in Lowell, Mass., of two regional conferences, Unitarian and Universalist, both of which took action favoring the union of the two denominations, discussion of the topic in their leading denominational papers has clarified some aspects of the proposal. Apart from other details which may call for later consideration, the main issue is whether the object to be sought is a united Christian church or a united liberalism. In interpreting this antithesis, the term "liberalism" is to be understood as applying only to the holders of a definitely liberal theology, not to those who maintain liberal attitudes toward differences of theological opinion. As a Unitarian editor puts it: "There is not any church except the Unitarian church, the Universalist church, the Liberal Friends and the Reform Jews, which is committed to religious liberty." There are those to whom the amalgamation of these bodies, a union of "liberalism *as such,*" seems to represent not only the most that is possible but all that is desirable in the way of unity for the churches concerned. A very different view is represented by the Christian Leader (Universalist), which is not opposed to union with the Unitarians—on the contrary, is heartily in favor of it—but is opposed to union on terms which would involve a repudiation of fellowship with such "liberal orthodox" bodies as the Congregationalists, with whom also the Universalists have negotiations pending. For the Christian Leader—which, by the way, really is one—he who "has the kind of mind which makes it possible for him to re-examine his theology is essentially a liberal in theology, even if his views are conservative." By this definition it believes, as does the Universalist commission on comity,

hat "the Congregationalist council is a liberal organization and the Congregational fellowship is made up mainly of liberal churches." The issue is a perfectly clear one, and as vital as it is clear. Does liberalism mean uncompromising adherence to a certain type of theology and refusal to have fellowship with anyone who does not hold it? Or does it mean acceptance of the leadership of Jesus and willingness to cooperate intimately with those whose theological opinions differ widely from one's own? Those who hold to the former view, naturally, can envisage nothing more comprehensive than a union of "liberals as such"; those who hold to the latter can and will participate in the building of a united Christian church.

A Baptist Church Calls an Unimmersed Minister

WITH the calling of Rolland W. Schloerb to its ministry in succession to Charles W. Gilkey, the Hyde Park Baptist church, Chicago, has taken a bold step in defiance of Baptist custom and precedent, for not only was the call extended with the definite understanding that the church would hereafter operate on a distinctly "open membership" basis—as it has done for some years with slight reservations—but the new minister is not a Baptist, has never been immersed, and it is understood that he will not be. Mr. Schloerb has been for the past seven years pastor of the Evangelical church at Naperville, Illinois. The Hyde Park church is the Baptist church of the community surrounding and including the University of Chicago and numbers among its members many of the members of the faculty both of the university and of its divinity school. Representatives of half a dozen denominations hold positions on the faculty of this formerly Baptist theological school, and now the Baptist church which serves the community that has grown up around what was once a Baptist university has called a minister who is not a Baptist. But if this is a breach of the Baptist tradition, it is in harmony with another even more deeply ingrained—the right of every local congregation to manage its own affairs. The arrangement is unusual in another respect, in that the new minister, while he will be the regular preacher, will rank as the junior minister. Norris L. Tibbetts, who was junior minister under Dr. Gilkey, continues in charge of religious education with the rank of senior minister.

The Churchman" Celebrates

THAT joyous examplar of the best in contemporary religious journalism, the Churchman, is 125 years old. It celebrates the event with a dignity in keeping with such age, and a verve equally characteristic of the age in which it now finds itself. Parts of the anniversary number, issued on March 2, look backward, as was inevitable and fitting. But the backward gaze hardly goes much behind that remarkable five years of editorship between 1917 and 1922 when William Austin Smith remade the paper into the keen-edged journalistic weapon that it is today. In our opinion the Churchman is a better paper in 1929 than during any previous year in its long history. It deals, courageously and persistently, with issues that are genuine issues. It fights on real battlefronts. It wastes no time in theological or dogmatic shadow-boxing. Facing the same uncertain financial future that all religious journals face—and a majority of other papers, for that matter — the Churchman is out to insure itself another 125 years by raising a half million dollar endowment fund. We must confess that we have never been wholly convinced of the wisdom of endowment funds for religious enterprises, church papers included. But if we were to pick out one paper which, operating within the bounds of a single communion, deserves endowment for all that it is contributing to intercommunal understanding and to the undoing of the foes of the kingdom of God, then the Churchman would be that paper. To Dr. Shipler and all his colleagues on the Churchman staff, The Christian Century extends its unreserved congratulations for a good job well done, with confident expectation that their paper will continue to gather editorial power with every issue.

The Y. M. C. A. Loses a True Leader

FREDERICK M. HARRIS died in Geneva, Switzerland, on February 25. Mr. Harris had been facing death for several years, having fallen victim to an obscure disease that, as yet, baffles the resources of medical science. But he had carried on, almost to the end, that noble career of creative thinking and helpful personal counsel which made him such an important figure in the Young Men's Christian association. To his colleagues in the periodical and publishing world, Mr. Harris will be remembered as the man who brought Association Press to its highest development. Who can measure the influence of that series of "Everyday Life" books which he projected, beginning with the Fosdick trilogy of "Meanings" and continuing through the years with one awakening volume after another? How many students have found the whole horizon of life changed after contact with parts of the "College Voluntary" series which he planned? During the war Mr. Harris did heroic work in publishing the vast volume of books and pamphlets which the Y produced in response to calls from the camps. After the armistice he wrote the official record of Y war work, "Service with Fighting Men." In recent years, as the talons of disease fastened upon him, restricting the range of his activities, he turned more and more to the service which may be rendered through personal consultation, and through the writing of articles dealing with the intimate and difficult and too frequently shattering experiences of marital life. Never a seeker of

the spotlight, Mr. Harris's passing will probably not be noted widely. But the Y will feel his loss in every department.

The President Leads the Way!

AT LAST, the "man carrying a banner"! Mr. Hoover's inaugural words on the subject of the enforcement and observance of the eighteenth amendment sounded the note which the country has long been waiting to hear. In his promise of a fact-finding commission to determine the extent and the causes of the failure of enforcement and the total results of the prohibition policy up to date, and in his expressed determination to secure such a reorganization of the federal courts as will make the administration of justice more swift and certain, we hear the voice of the efficient Hoover known of old, the word of the competent engineer-business man who cannot complacently see himself in a position to be held responsible for the doing of anything that is not well done. But in his appeal to the citizenship of the country to support the constitution and the law by influence and example and to refuse to be contributory to the crimes of the bootleggers and rum-runners whom it fears and despises, and in his own hearty commitment of himself to the defense and execution of this as of all other laws, there is a note of moral leadership which has hitherto been lacking from presidential utterances on this theme.

These words go to the heart of the matter:

> A large responsibility rests directly upon our citizens. There would be little traffic in illegal liquor if only criminals patronized it. We must awake to the fact that this patronage from large numbers of law-abiding citizens is supplying the rewards and stimulating crime.
>
> I have been selected by you to execute and enforce the laws of the country. I propose to do so to the extent of my own abilities, but the measure of success that the government shall attain will depend upon the moral support which you, as citizens, extend.
>
> The duty of citizens to support the laws of the land is coequal with the duty of their government to enforce the laws which exist. No greater national service can be given by men and women of good will—who, I know, are not unmindful of the responsibilities of citizenship—than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor.
>
> Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. For our citizens to patronize the violation of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes and property which they rightly claim under other laws. If citizens do not like a law, their duty as honest men and women is to discourage its violation; their right is openly to work for its repeal.

No such utterance has hitherto come from the white house. No such moral leadership has hitherto been assumed by any President as that which Mr. Hoover has here assumed. The attitudes of Mr. Hard ing and Mr. Coolidge were, with occasional lapse perhaps, technically correct, but unenthusiastic an uninspiring. They won no converts. They quickened n zeal because, in this cause, they had none. What the did had the appearance of being done grudgingly an of necessity. Mr. Hoover wisely avoids any tone o evangelistic fervor which might classify him as a dr fanatic, but he senses the true seriousness of the situa tion and makes the appeal at the point where it i most needed—to the conscience and the loyalty of th individual citizen.

It is no new or partisan partiality for Mr. Hoover that moves The Christian Century to enthusiastic ap proval of this revelation of his spirit in his inaugural This is the thing we long have sought and mourned because we found it not. In its issue of July 1, 1926 The Christian Century said editorially:

"The loyal and patriotic citizenship of Americ is not satisfied with President Coolidge's part in th present crisis. In a vital matter that so grips th public mind as does the wet and dry issue, it is anom alous, to say the least, that the unique prestige o the chief executive of the nation should be so litt in evidence on the side of the constitution and th law. . . . To his deeds, however worthy, the Presiden may rightly be expected to add the incomparabl moral power of his own personal prestige. In thi matter Mr. Coolidge does not do so. He utters n great word calculated to put spirit into the decen citizenship of the nation by the assurance that thei President is heart-whole in his determination to ex cute the law. . . . The least a President can do in a constitutional crisis like this, involving the mos fundamental interests of our democracy, is to give *himself*. He may fail; the law may be unenforceable; but the full strength of the enforcing power of the executive branch of the government cannot be said to have been utilized until the President stands forth in public thought as the living symbol of the law. In a word, the President must give *himself* to this business.

"What the nation needs now is to see a man carrying a banner, interpreting to the public conscience by his words precisely what the peril of the hour is, pointing out the path of national safety, and leading the way. This is the kind of crisis whose outcome is determined by moral leadership as much as by technical fidelity.

"If the constitution is in the President's heart, if the integrity of his oath is personal and not merely official, if he truly loves the law of the land whose people have invested him with the responsibility to enforce it, his silence and his personal nonentity are no longer endurable. He should speak, and stand forth, and lead. If he does not, the people who carry the constitution in their hearts will have to find someone from whom the oath of the presidential office exacts the last full measure of devotion; someone who is neither too timid, nor too uncertain in his own

er conviction, to offer his personality as the public mbol of loyalty to the constitution. If Mr. Coolge does not, the patriots and loyalists will have to d such a man and commit their sacred cause to m."

Such a man has been found, and the cause has en committed to his hands. It is no disposition to parage Mr. Coolidge that actuates us in this repeion of a criticism upon his attitude toward prohibin. He has earned the gratitude of the country for ny things well done and he retires from office with e esteem of the great majority of his countrymen. t the fact remains that he put neither conviction r urgency into the matter of prohibition enforcent. He seemed never to observe what the habit disregard of that part of the constitution was do- to the character and morale of the country, or to scover that the remedy lay primarily in the creaon of a new spirit which no one could create except e President of the United States. One can measure e significance of Mr. Hoover's inaugural utterance ly as one sees it in contrast to Mr. Coolidge's lence upon this point. The new President, within n minutes after taking the oath of office, has epped forth "carrying a banner, interpreting to the blic conscience precisely what the peril of the hour , pointing out the path of national safety, and lead- g the way."

The duty of following is correlative with the duty leadership. The President has taken his stand. It for good citizens to take theirs. Clearer than ever efore is the issue between good citizenship and bad tizenship. No man can any longer make any valid im to patriotism, or even to the minimum require- nts of decent and loyal citizenship, who obstructs e enforcement of the law and gives comfort and pport to those who are actively engaged in break- g it. That does not mean that a citizen has not e right to argue and work for the repeal of the law in his judgment—misguided, as we think—it is an wise or an unjust law. It does mean that those hose patronage makes illicit liquor-selling profitle, those who excuse, encourage and abet the nullifation of the law, those who indiscriminately belittle d ridicule the efforts to enforce the law, those who nnot describe conscientious prohibition enforcement ficers by any other terms than "sneaks" and moopers," those who treat as martyrs the criminals ho suffer the just penalty of their contempt for the w—these, and all of them, are enemies within the tes.

We need a new birth of conscience on this subct, and a new birth of courage on the part of those hose consciences are sensitive but timid. There is conceivable social situation in this country in which gentleman needs to drink. There is no conceivable cial situation in which a gentleman needs to refrain om letting it be known that he disapproves of the e of liquor so long as its use necessarily involves e encouragement of law-breakers. One need not be boorish about it. It is not even necessary to deliver a temperance lecture while turning down one's glass, or to discharge either a homily or a fourth of July speech in declining a cocktail. But everyone who knows enough about the usages of good society to care about courtesy knows how such things can be managed without discourtesy; and no person who claims the right to drink and to express his contempt for the law by doing so can deny the right of another not to drink and to affirm his loyalty to the law by his refusal. In general, the wets are socially bold and politically timid; the drys are politically bold and socially timid. Let them both have the courage of their convictions. If they are good citizens, their convictions will include the belief that, whatever may be the physiological facts, the one dominant legal fact is that the consumption of alcohol as a beverage is impossible without law-breaking.

The President has spoken a ringing word. He offers the leadership which has long been lacking and puts the prestige of his personality and of his office behind prohibition, so long as it shall be the law. It is no longer a question of wets and drys. These terms cease to describe the issue. It is a question of patriotism versus anarchy. The President stands forth as the leader of the people. Good citizens will follow his leadership. Those who refuse to do so are not good citizens.

Denominations and the City University

AMERICAN education knows a strange hybrid in the university which, though located in a city and claiming support on the strength of its civic contribution, maintains connection with some religious denomination and seeks to persuade that denomination that it is an integral and essential part of its sectarian program. Most of these schools report large student bodies. Their catalogues number constituent colleges on a scale rivaled only by the state universities, and their faculties are frequently larger than the total student enrolment of many denominational schools in less populous centers. Their budgets are large enough to command the trusteeship of the nation's financial titans. As the city grows, they grow—in enrolment, in equipment, in endowment.

There can be no question but that these city universities are rendering an important service. They deserve well of the community. No investment which a city can make will bring larger returns than the establishment and encouragement of a university, with its full complement of professional schools, in its midst. But any observation of the difficulties in which such schools find themselves when they try, on the one hand, to convince their denominational sponsors of their complete loyalty to the old church, the

while they must, on the other hand, convince the city of their complete independence from sectarian control or implication, will suggest the question as to whether the attempt to maintain a divided allegiance of this sort contributes either to good religion or good education.

For example, Northwestern university received during the month of February two gifts totaling eleven million dollars. One of these—the smaller, of three million dollars—will provide scholarships for budding business executives. It is in every sense a fitting gift to a city university, for that is what Northwestern essentially is. No Chicago business man can provide better prosperity insurance for Chicago's future than by putting his money into such an institution, and as one watches the magic speed with which Northwestern's professional colleges have flung their battlements toward the sky it is impossible to escape the conclusion that the university's agents have been impressing this fact on the city's men of wealth.

But the second, and larger of these gifts—eight million dollars, no less!—comes without strings attached. How is it to be used? It is probable that the university officers will not lack for advice, but this does not deter the Northwestern Christian Advocate (after disavowing any such intention) from making a suggestion. "For some time," it says, "the opinion has been expressed in various quarters that Northwestern's provisions for the religious needs of its students have not kept pace with the university's material and numerical growth. . . . Our hope—and we speak for thousands of the university's warmest friends—is that, with the assured enlargement and enrichment of the liberal arts work, Northwestern will announce provisions so convincingly adequate that every possible question of its interest in the religious welfare of its students will be set at rest." The significance of this suggestion "for thousands" is enhanced by the fact that the Northwestern Christian Advocate is the official Methodist organ for the region of which Chicago is the center, while Northwestern university is supposedly under the control of the Methodist church.

From what The Christian Century knows of the situation at Northwestern university, it believes that this particular piece of advice is well conceived, and that the university will be much less than wise if it fails to follow it. This is certainly true if the university intends to maintain much longer the claim that it is in any genuine sense an institution under religious auspices. But the incident does serve to emphasize the difficulties in which any institution will find itself as long as it tries to serve two masters—the city to which it would minister, and the denomination from which it has sprung. Yet at Chicago, at Rochester, at Butler, at Drake, at Boston, at Northwestern, at Syracuse, at Denver, at the University of Southern California, and perhaps at other schools that do not come so instantly to mind there can be seen today the spectacle of harassed educational ex utives attempting to perform this miracle.

Is it possible for a city university to be a chur institution in any sense that gives meaning to t term? Or is it inevitable that any attempt to ca to the demands of a great population center will r sult in a watering down of the religious quality the university's life, until at last the church conne tion means little more than a source for a certa amount of financial support? That, observatio shows, is what is actually going on in many place Among all the church executives of America, n group more truly deserves sympathy than the me who have been placed in educational institutions t maintain denominational interests, while the pressu of the city environment has made the denominatio connection more and more a liability in the eyes the general community.

The city cares nothing about the denomination. may, to be sure, have a certain sense of gratitude the denomination for having established, in a d when the community could not or would not do s the institution which has grown into a city universit But that historical interest has no vital relation t the city's present mood. Today the city is interest only in the maintenance of a highly competent a diversified educational institution, which is more co venient than the state university, providing an unde graduate college into which the graduates of th local high school can step, and graduate schoo which shall provide for its professional and bus ness life an unfailing supply of new recruits. B what has this purpose—intelligible as it is, and i evitable as it is from the viewpoint of the city—wha has this purpose to do with the whipping up of de nominational resources to maintain church colleges

That there is a place for the denominational colleg in American life is becoming increasingly clear. Som of the best minds in the educational world are now being devoted to the description and delimitation o that place. But it requires no expert study to show that the future of the denominational college de pends upon its ability to provide a type of educatio which is distinctive from that provided by othe schools. Something there must be that sets the work of the church college apart from the work of othe colleges, or else what possible basis is there for tell ing the members of Christian churches that it i part of their duty, as churchmen, to support such colleges? Is it unreasonable to believe that thi mark of distinction which provides the *raison d'etr* for the church college will consist in infusing the edu cational process with a spiritual quality that the state controlled institution can hardly insist upon? Presi dent Edmund D. Soper put this epigramatically in his inaugural at Ohio Wesleyan: "A professor must fee as much at home in the chapel as he does in the laboratory, for worship is as essential to a Chris tian college as lectures or classroom discussion."

This does not, of course, explore the total area

which the church college must take in when it claims support as a legitimate and continuing denominational enterprise. But certainly the distinctive feature of education under churchly auspices will be found somewhere in this general direction. Does the city church university mean to maintain its place as such an institution? It cannot go on indefinitely asking for denominational funds if it is not ready honestly to attempt the work of a denominational college. The candid executive of such a school, before he turns again to his denominational constituency asking for support, should be prepared to make clear what there is in the curriculum which renders the institution a more proper recipient of church funds than the state university, or than some private corporation, such as Columbia or Harvard or Leland Stanford, would be.

The Church Choir

A Parable of Safed the Sage

THERE is in a Certain City a Sanctuary, and it hath an High Priced Choir. And on the Sabbath Night before Christmas they left the Sanctuary as sore as Four Boils. For they had had to prepare Two Extra Anthems for the morning, and they had had an Extra Rehearsal in the Afternoon, and had sung Five Numbers at Night. And they were Hoarse and Hot and Horrible. And what they said when they left the Sanctuary need not be Related Here, but they said it.

And they also said, Come, let us go unto the home of one of us, and ring up a Few Friends, and have some Coffee and Hot Dogs and Sinkers, and forget that there is such a thing as Musick.

Which same also they did.

And as they were sitting and eating and drinking and telling how Horrid everything was, and what a crime it was that there had to be anything such thing as Musick, and Mimmicking the way the other Choir abused each other in singing *All we like sheep,* and how abominably the organist at the other Sanctuary rendered the Pastoral Symphony, and were almost falling off their chairs as they showed how the Soprano Soloist in the other Sanctuary who was Fatt and Short of Breath rendered some of Mr. Handel's long runs that call for enough wind to inflate a Balloon, they began to feel a little more Tolerant about Musick, and a little less Rebellious about all their Persecutions.

And one of them sate at the Piano, and began to caress the Keys, and she played a Christmas Carol. And they all began to Sing.

And they said, Now let us sing, God rest you Merry Gentlemen.

And they sang that carol.

And they said, Let us try that new Russian Carol with the quaint Olde English Words.

And they sang that.

Now I was passing the House late at night, and I heard Musick, and I entered. And they were all Enthusiastick in their Singing.

And I said, Are ye not Weary enough at the close of this Long and Hard Day?

And they said, It hath been a Long Day, and an Hard one, but it hath been a Fine One, and we are singing with Joy.

And I said, Sing On. For thus it is that the Carols came into being. They are not the Musick of the Sanctuary, but of the Home and of the Free and Jubilant Heart. Their background is not the Altar, but the Hearth. And it is fine that after so Hard a Day ye sing them at night, though it be late.

And they said, Wilt thou sing one or two with us?

And I said, I surely will.

And we sang together.

And I said, It is a Fine and Radiant Joy with which ye sing, that knoweth no Fatigue but poureth out Melody Unconstrained.

And they said, We will be honest with thee. We were Tired and Resentful, and we Hated All Musick, but now are we having the Time of Our Lives.

And I said, I thank you for telling me, but I knew it.

And I said, Even in Good Work there is weariness that Sometimes doth Weight the Wings of Song.

And they inquired, Hath it ever been so in thy work?

And I said, This hath been for me also a weary but a glad day. Let us sing another Carol.

So we sang Silent Night, and when we went our way, the Clock struck Twelve, and we wished each other an Happy Christmas.

The Symphony

WITH instruments in ill-accord a hundred men
Thrum strings that hold sweet harmonies in leash;
Twisting the keys till practiced ears are satisfied:
And then, enticingly, in cadences that surge
And flow like billows on a granite shore,
The genius of a Wagner casts a lingering spell.

These are not kinsmen, save as all mankind are kin;
Of birth and tongues diverse; of customs, creeds
And laws; of dear traditions. Bound by a single tie:
And yet, entrancingly, in diapasons grand
That first invite, then move, and then enthrall,
The soul of some great master weaves a subtle spell.

The shadows of the crosses lie upon the fields.
The chastened peoples now have tuned again
Their instruments of peace. Waiting they thrum the strings:
Now may there swell the strains majestic of a vast
Symphony of will, sounding the war-lords' knell,
As gently weaves the Master Soul his mystic spell.

HERMAN W. STILLMAN.

Is Sin Out of Date?

By Henry Nelson Wieman

WHEN the world changes as rapidly as our world has been changing during the last fifty years, three kinds of men appear. They might be called the floppers, the fossils, and the finders. The floppers change with the times but they lose all sense of direction. No line of continuity leads them through the present from the past into the future. They merely go round and round with the changing fads of thought. They have no vision of fixed stars to guide their pilgrimage. They do not grow; they just flop. They are ostentatiously and desperately modern.

Floppers and Finders

As matter of fact the floppers are bound by the past almost as much as the fossils, although in a negative way. Since traditional ideas of God, sin and the like, acquired by them in infancy, did not grow, they had to cast them off as a lobster casts its shell. But since an idea is not a shell, it acts according to psychological, not physical, laws. Hence the old ideas form what the psychologists call complexes. Such words as God and sin mean to them inevitably and always what they meant to them in their infancy. But these infantile ideas are outlandish. They cannot accept them; and yet they cannot develop them into an idea more adequate to a mature mind. Hence they are bound by the old ideas even while they reject them. Thus their normal growth is blocked by a kind of infantilism. They reject the old ideas, not by growing with them but by flopping out of them, and yet never escaping from their entanglement.

The fossils are plain enough. We do not need to describe them.

The finders are they who find that path of development which leads on continuously from the past into the future through the zigzag and changing landmarks of the present. They do not lose their sense of direction despite the blind alleys and false starts of our present confusion. Change is for them an organic development, not a breaking off and starting over. Infantile ideas of God and sin are not cast off like outworn shells but are developed, and grow as their minds grow and as the age grows. They do not flop out of the old ideas nor become fossilized in them, but find a way of progressively interpreting them.

Historical Finders

All this applies to other fields as well as to religion. It applies to the new conceptions of history. Professor Harry Elmer Barnes, for example, is advocating the "new history," and we join enthusiastically with him. The old-time conventional history, he says, was nothing but "past politics, anecdotally organized and episodically expounded. . . . Political and military history was looked upon as wholly adequate to serve as the framework for the construction of the complete epic of humanity. The conception of the new history are as destructive to this primitive simplicity and guilelessness of the older history as modern astrophysics, evolutionary biology and biblical criticism have been to the simple faith and comforting dogmas of our fathers." Plainly, then, the modern world has produced as great a revolution in the ideas of history as in the ideas of religion.

But here is the strange thing about Professor Barnes. While he sees that this radical change in the notion of history does not require that we discard the whole concept of history and does not rule history out of a civilized nomenclature, yet when he turns to religion he reverses his attitude completely and becomes a flopper instead of a finder. He says: "The new cosmic perspective and biblical criticism rule out of civilized nomenclature one of the basic categories of all religious and metaphysical morality, namely, sin." Substitute for the words "religious and metaphysical" the words "investigation of the past" and for "sin" the word "history," and you will see how foolish the statement would sound to anyone acquainted with modern historical scholarship. His own statement as it stands sounds equally foolish to one acquainted with modern religious scholarship. Unfortunately Professor Barnes has ventured to express himself in a field with which he is not acquainted. He speaks about religion as a man might speak about history who knew nothing of what historians had been doing since 1880. His statement about religion was made at the recent meeting of the association of scientists in New York, was widely quoted in the press and also appears on pages 49 and 50 in his recent book, "Living in the Twentieth Century." We fear that in respect to religion he is not living in the twentieth century.

Rechristening Sin

His claim is that wrong doing may be socially harmful but not sinful: "Sin goes into the limbo of ancient superstitions such as witchcraft and sacrifice." It should be "scientifically rechristened as immoral or criminal, and we should as rapidly as possible dispense with such an anachronistic term as sin even in popular phraseology. In this way will sin 'vanish from the earth'."

Certainly there is an infantile idea of sin which few would hold today. There is an idea of sin just as there is an idea of history which is fast becoming an anachronism. The question is: Shall we cast off the concepts of sin and history or develop and interpret them in the light of modern knowledge and modern needs? Shall the ideas of sin and history become infantile fixations from which we can flop but with which we can find no path leading from the past through the present into the future? Shall we be floppers, fossils, or finders in respect to history? Pro-

fessor Barnes is a finder. Shall we be floppers, fossils, or finders in respect to religion? We fear Professor Barnes is a flopper, chiefly because he is not acquainted with modern religious thought.

Sin vs. Immorality

Of course it makes no difference whether we call wrong doing "sin" or "immorality" providing we get the whole truth involved. But there is involved in the use of the word "sin" a very important distinction between religion on the one hand and the ordinary idea of morality and social welfare on the other. Morality is the living of life in such a way as to adjust human interests to one another. Religion is the living of life in such a way as not only to adjust human interests to one another, but also to adjust human interests to the requirements of that cosmic process, or extra-human factor, upon which we are dependent. Morality and religion, like heart and lungs, cannot maintain themselves in health apart from one another; but that does not mean the two are identical. They are interdependent, but one cannot do the work of the other.

What is this extra-human factor involved in the good life which gives rise to sin when man fails to maintain right relations with it? The religious name for it is God. But what do we mean by God? The way to find answer to that question is not to turn away from nature but to turn to nature with the understanding that everything in man is intimately and inextricably bound up in the whole working of the cosmos. The trouble with many modern critics of religion is that they do not carry their own naturalism far enough. They speak as though man with his ideals and loves and hopes could be set over against nature with no responsibility and no allegiance to anything beyond human welfare. As matter of fact, man is organically involved in the whole of nature and cannot seek his own welfare without promoting something that is going on in nature beyond man. Any farm crop is an exemplification of this obvious truth.

Sinning Against God

If man has flaming imagination and creative power, then it is because the working of the cosmos flames forth through him with imagination and creativity. And what does this flame of imagination illuminate? It illuminates something more wonderful still. It dimly illuminates the unfathomable possibilities which are wrought into the very nature of things. Are these possibilities merely the possibilities of man considered apart from the cosmos? Plainly not. These possibilities are the possibilities of that which from all eternity has been at work in the cosmos. Not the cosmos in general, but the cosmos as consisting of possibilities for good, imagined and unimagined, is God. It is against this that we sin.

The cosmic working which makes for the highest possible attainment of value is that upon which we are dependent for the largest fulfilment of human life. It is our destiny to bring this working to highest attainment. While this working is truly human, inasmuch as it works in man and includes the works of man, it is also more than human. Just now we want to emphasize this last feature of it. The cosmic working which makes for higher possibilities of attained value is alien to man in so far as man refuses to follow it and go its way. There is something in man which fights the rest of human nature and which fights and destroys a great part of the whole structure of human existence. It is extra-human and alien to man except as man finds the way to enter into the constructive might of it. It is that which Karl Barth is now so dimly and confusedly struggling to articulate.

Human Greatness

Despair and the sense of futility in life is the mark of human greatness because it reveals in man the dim working of that which will not tolerate the present state of existence as a final good, and strives for something else. Yet the man himself may not know what it is that troubles him. Something cosmic that reaches farther into the realm of possibility than his own vision, will not let him rest nor be content. Even the hate, loathing, disgust and raging fury that lay hold upon some men and which they feel toward themselves as much as toward the rest of the world, shows this cosmic working which is in man and yet alien to him in his present state of existence. Of course the despair, the sense of futility, the hate, loathing and fury fade into a mighty passionate constructive endeavor when the man is "converted." To be converted is to live in accord with that which works for a better world and to catch the vision of its constructive possibility. If one wishes to call this morality rather than religion, well and good, providing one sees its cosmic significance. Names are not important if we get the truth involved. One can also call sin immorality on the same condition.

Every good thing that exists, no matter how precious it may seem to be, is inadequate and evil save as it provides a form through which this working of the cosmos can attain through man a higher level of existence. Hence, sin may often consist in clinging to the best structure of existence which has thus far been established. Often this clinging appears to be the highest morality and may certainly make for the greatest social welfare for the time being at least; but it is sin against the highest value-making possibilities of the universe.

The religious man must always hold toward the existent world a twofold attitude; first, the attitude of love and cooperation toward all things as the transitory embodiments of the working of that which makes for something better; second, the attitude of denial and casting off because everything becomes obstructive and evil when it is held as a final good in itself. Hence there are two sins. One is to love the existent world or anything in it as a final good. The second is to cast off the existent world or hate it as

worthless. The existent world is but the transitory clothing of that which works for something further. To have the vision of this eternal working and to live in conformity with it, is to enter that Way of Life which, to save verbiage, can best be distinguished by capitalizing the first letters. Not to have this vision and not to live in conformity with it, is to sin. This is plainly something more than immorality in the ordinary sense.

Sin and Human Destiny

The doctrine of sin implies the cosmic significance of what man is and does. It has been thought that the idea of sin involves a degraded and groveling attitude on the part of man. Quite the contrary is true. The idea of sin gives to the evil in man a vaster significance than mere immorality or opposition to social welfare, but it does so because of the enormous significance which it attaches to human conduct and to any human state of mind. Evil on the part of one who holds a position of great responsibility is always worse than evil in one who is himself unimportant.

When an obscure man carries a message to Garcia he has a dignity and a grandeur, and his conduct an importance, which is quite lacking when he has nothing else to do but take care of himself. Man has a mission which is greater than that of merely taking care of himself. Morality, when distinguished from religion, is solely concerned with mankind's taking care of itself. But when the idea of sin enters in, the vision of a higher destiny looms. Man becomes the bearer of a message to Garcia. He becomes the embodiment, it may be the transitory embodiment but nevertheless for that moment the true embodiment of a cosmic working.

When man becomes aware of sin, he becomes aware of his own greatness. For the greatness of man is measured by the greatness of that in which he participates as an organic member and function. If man taken collectively is engaged in no greater undertaking than to make himself healthy, happy and comfortable and rear a culture for his own delight, he cannot sin, and the whole idea of sin is a mistake. But since the whole clod of creation must come to flower, if it flowers at all, in some splendid historic human achievement, man's recreancy becomes more than immorality. It becomes sin. When the possibilities of the universe wait upon the righteousness of man, there is something so tragic in his unrighteousness that all the lurid pictures of religious symbolism cannot adequately express it.

Man's glory is his misery. His grandeur can be measured by the depth of his degradation. Sin is the bar sinister of high lineage. Failure, futility, despair reveal that there is at work in human life something greater than man himself, a reach that exceeds the human grasp, a striving that breaks beyond the bounds of human mastery. Even the awful destructiveness and ghoulish wickedness in man show a consuming fire within which will not stay, and if not released in constructive endeavor must destroy. The flesh and blood and mind of man are too weak to carry the might of that which works within him and upon him. He sins; and when he knows his sin he finds high destiny and God.

The Annual Business Meeting

By Stephen E. Burgess

IT WAS the annual business meeting of the church. Flu, at the last moment, had laid its erratic hand on the devoted pastor of the young suburban congregation, and it must "carry on" this evening without him in the chair. Dress parade with the commanding officer absent, as it were.

In the supper, which had preceded, all had joined boisterously in singing—Rotary-wise:

> The more we get toGEther, toGEther, toGEther,
> The more we get together,
> The happier we'll be.

In much the same spirit the temporary chairman called the meeting to order. He started to begin at once with reports of committees and boards, then, as a seeming afterthought, he interrupted himself apologetically: "Perhaps Deacon Smith," mentioning a white-haired charter member, "will open the meeting for us."

Deacon Smith, recognizing a concealed reference to a possible invocation, arose and said, "Let us pray."

That detail well out of the way, the chairman proceeded to the real business of the evening. With jocular references to personal idiosyncrasies or history, in the most approved luncheon club style he called on one after another to read reports of the activities of the church during the year. The reports themselves were phrased in terms which would have been in place at an annual meeting of a country club, and verbose generalities skirted around any topic which might seem to have a religious implication. Vague comments on "progress" and "success." At the conclusion of each reading the report was "moved accepted as read" by one member, the motion was seconded by another; the next report was "moved accepted" by the second man, and seconded by the first; prearranged horseplay which added to the gala spirit of the "tired business men" present. Con-

gratulatory comments on the treasurer's report showing an increased amount laid up against a possible future building campaign; silence on the lack of rise in giving for interests beyond the church walls.

There was one thank-you-ma'am which, for a moment or two, threatened to jar the swift, even speed of the joy-ride. The chairman of the missionary committee, in an impassioned report, tried to point out that there is some relation between what a church gives to others and the vitality of that church. The speaker's winning personality won a moment's applause; then the report, without comments from the chairman or floor, was "adopted as read and placed on file."

The committee on nominations, by its report, brought forth alternate groans and clapping; it was railroaded through, however, in record time, and the chairman gave out the assurance, "Now, we won't keep you much longer, folks." There were flowers voted the absent pastor; the new superintendent for the Sunday school was introduced; also, "the man who's going to hold the money-bags this year."

After the final motion to adjourn there was, to be sure, one hang-over from childhood memories of church life: "Let's sing one verse, before we break up, of 'Blest be the tie that binds.' We've had a real good time together here tonight."

Sober Second Thoughts

Amid much bantering, sociability, and honking of auto horns the members drove away from the only Protestant church to be found in the most rapidly developing part of the city. Down the block one voice through the frosty air, "Good meeting, wasn't it, Bill—some pep! Always helps when we come out and eat something together first. Say, ole man, d'ja get a graft of a second helping the way you said you would?"

One member, walking home in the starlight, wondered. Wondered. What of the next year? What of the years ahead of *that?* What were those haunting words which came floating back? Read today, too. Oh yes, an editorial in The Christian Century. Left-hand side of the page. Must look it up. Here it is: "Worship seems to be left standing alone as the distinctive function of a church congregation. But Protestantism has never learned to worship . . . . worship as a creative event, effecting something which, without it, would not come to pass." More things "than this world dreams of"!

VERSE

"But Mary Stood . . . . Weeping"

MARY stood without the sepulchre and wept;
Over her, at his rock-walled tomb, there swept
The gray flood of sorrow;
All the wonted loveliness of earth and sky
That day, unseeing, she passed by.
What of the morrow?

A procession of days shrouded in gloom
Passed before her vision: for in that tomb
There had been laid
The One who was to her, more than earthly all;
Hope crucified, lay under the same dread pall;
And she was sore afraid.

When, stooping, she looked inside, there came
Angel voices from where her Lord had lain;
"Woman, why weepest thou?"
Answering she had turned away,
Unseeing still, had heard him say,
"Whom seekest thou?"

Ages have passed since then, and still we stand without
Each earthly tomb, with sorrow, fear and doubt;
Why was Mary's lesson given?
Why walk with blinded eyes, still weeping,
At any empty tomb our vigil keeping?
"Our Lord is risen!"

JEAN CROSSE HANSEN.

Life's Little Day

PAIN, tears and joy . . .
Morning,
And nest-time.

Play, toil and dreams . . .
Noonday,
And test-time.

Love, hope and fears . . .
Evening,
And rest-time.

Sleep, death and dust . . .
Midnight . . .
And quest-time!

JOHN RICHARD MORELAND.

Trust

A LITTLE while, and hearts that sought shall find;
Who would rebel at time, believing this?
Even though fortune now may seem unkind,
A little while, and hearts that sought shall find
Treasure enough, if so they be not blind
And snatch impatiently at easy bliss.
A little while, and hearts that sought shall find.
Who would rebel at time, believing this?

ELINOR LENNEN.

MARCH SURVEY OF BOOKS

Recovered Jesus or Symbolic Christ?

OUR RECOVERY OF JESUS. *By Walter E. Bundy. The Bobbs-Merrill Company,* $2.50.

THE SYNOPTIC PROBLEM AND A NEW SOLUTION. *By R. H. Crompton. Charles Scribner's Sons,* $2.75.

TEN YEARS AGO Professor Bundy discovered Jesus. The genuineness of this personal religious experience is attested by its fruitfulness. Already he has published three books and one hopes that he may next write "a religio-psychological commentary on the Gospels that seeks to analyze the materials on the basis of the nature and substance of the religious experience they reflect"—a kind of Varieties of Gospel Experience.

The present book serves as a companion piece to "The Psychic Health of Jesus," in that it continues, without greatly advancing, the discussion of the alleged visions and voices Jesus saw and heard; and to "The Religion of Jesus," in that it deals with Jesus at prayer, his social message and religious experience. The characteristic position of all three books is the treatment of Jesus as a religious subject rather than as a religious object. Like ourselves, Jesus faced a succession of pressing personal problems for the solution of which he was driven to faith in God. Professor Bundy's impression that many ministers have gone through college and seminary without ever being told and without seeing for themselves that Jesus had a religion does not coincide with the reviewer's observations. For such men, however, and for the laymen who stand behind them, the book is intended. Oriental Christians will also value it for the distinction it draws between the religion of the historical Jesus and the conventional emphasis of the church on a faith in Jesus rather than on the faith of Jesus.

Have the literary and historical methods of biblical criticism been played out? Do they need to be supplemented and enlivened by the method of psychological criticism? Adherents of the traditional principles of research are not to be blamed for their hesitancy in welcoming the advances of the new procedure. Thus far the attempts to apply psychological criteria have been fumbling, unreliable and often grotesquely bizarre. But this technique is undoubtedly capable of refinement and will probably not remain permanently suspect. The future may well be on the side of Professor Bundy and of others who by the use of psychological criteria will discover solutions for some of the current inexplicabilities and open rich veins of further investigation in the Bible.

Theologians have become patiently callous under the constant belaboring of critics, suspecting that their criticism is often directed not against theology as such, but against the particular theology with which the critic disagrees. So the present reviewer does not wince when Professor Bundy jumps on board the bandwagon. Instead he turns meekly to what seems to him a problem presented by that recovery of Jesus which the author so well describes. What will you do with this figure when you have recovered him? What authority has he? What salvation does he offer? Why Jesus rather than another? Has he a living appeal not only to Christians who once knew only the theological Christ of faith but also to pagans—American or oriental—who know nothing of Jesus at all? More and more younger men in the ministry are trying to answer such questions about the place of the recovered Jesus in modern life.

Perhaps the reviewer was a bit hasty in his remark that the literary method of biblical research is played out. The author of "The Synoptic Problem" would insist that it has only now come to its perfection. With the help of an appendix of elaborate charts, Mr. Crompton undertakes to establish certain synoptic parallelisms between sequences of teachings and events which are not parallel in language or chronology. By this ingenious method he arrives at a pre-synoptic Gospel of which the present Gospels are a devolution and corruption rather than an evolution and growth.

An examination of this pre-synoptic Gospel reveals the fact that the short account of John the Baptist's mission is essentially the outline of the gospel message itself. The historicity of this John is amply confirmed from secular sources; that of Jesus not at all. In fact, there never was such an historical figure as Jesus after the flesh. Christ had "no objective and material personality." He was a symbolic divine being such as alone could account for the origin of Christianity. Not till many years after the death of John did the sublime Son of God come to be regarded as a human being and his ideal career combined with the historical career of John to form our present gospel story.

Unless the journals of New Testament scholarship settle accounts in favor of this novel and somewhat obscure theory the present reviewer will continue to find himself more in sympathy with the recovered Jesus of Professor Bundy than with the symbolic Christ of Mr. Crompton.

A. C. MCGIFFERT, JR.

The Russia of Today

THE NEW RUSSIA. *By Dorothy Thompson. Henry Holt & Company,* $3.00.

IF BENJAMIN KIDD were alive today, one could hazard the opinion that the contents of this book would furnish additional and contemporary evidence for the leading thesis of his posthumous work, "The Science of Power." Here there are ample data to fortify the contention that the master principle of the world is found in the collective heredity, transmitted through cultural means, which is imposed upon men by society in every generation.

So isolated are we from Russia that the average mind finds it difficult to make the mental adjustments which must follow if we are to regard as true the verdicts of the author. She declares that the foreigner is not unduly influenced by the government; that, while we must discount the personal equation, this need be no *terra incognita;* that private industry is not on the increase under the new economic policy; that there is no sign of the waning of the soviet's political power; and that Russia is still possessed by a war psychosis.

We cannot imagine any intelligent normal being who would desire to ignore this ten-year-old experiment, on one-seventh of the earth's surface, which controls the entire income and resources of the largest geographical unit. It is true that there is a certain looseness of statistical data, as for instance, when the population of the soviet republics is variously estimated as 140, 150 and 137 million, and the nationalities involved as 115 and 193, but even the lowest estimate makes significant this Ishmael among the nations.

There is set forth in a chapter on "The State as a Political Machine," and in the chart at the end of the book, a clear account of the structure of the soviet government, with its six major republics. In a day that has seen the weakening of constitutionalism everywhere, and a growth of skepticism

but the effectiveness of parliamentary systems, it is well that we should know more about this so-called "dictatorship of the proletariat" which is really nothing other than a dictatorship of a party.

Although Marx may be assigned an important part in the class consciousness of sovietism, Miss Thompson gives us an illuminating study of the emotional appeal of Lenin in the ideology which is seeking to displace the old religion. She recounts a visit to the cathedral, where there were only twelve people, while outside in the Red square fifty thousand were in line before the tomb of the dead communist. In every workshop, club and school there is reserved a Lenin corner, and there has clustered around the man, as a pivotal personality, a kind of holy order with vows of obedience and voluntary poverty. We are reminded vividly of Macaulay's contention that the great mass of men must have images, that doctrines must generally be embodied before they can excite a strong public feeling. The theory of the tory historian has been put into practice by the radicals.

The condition of sexual morals in the new Russia, treated under the significant caption of "Lame Eros," makes disquieting reading. Communism attacks the conventional family, together with the school, as a "cosy, bourgeoisie institution," and sets out to conform it to soviet principles. Presumably not hampered by mid-Victorian ideas herself, the judgment of a woman on the status of her own sex in Russia is remarkable. She wonders whether it should better be termed "sterilization" rather than "emancipation."

A clear style and a measure of detachment which seeks to be fair, make this book, which appeared first as articles in the New York Evening Post, a valuable addition to the writings on contemporary Russia.

W. P. Lemon.

The Power of Pentecost

Pentecost: A Renewal of Power. *By B. H. Bruner. Doubleday, Doran & Company,* $1.50.

THE APPROACHING 1900th anniversary of the day of pentecost turns our thoughts again to Christianity's first step into public as reported in the second chapter of Acts. To freshen our minds on the original meaning and message of pentecost, is the purpose of B. H. Bruner's impressive book. In a series of simple yet searching studies the book comes to grips with the evangelical heart of the pentecost incident. The author leads us at once into a serious consideration of the "living roots of Christianity." Behind pentecost he finds a great body of religious conviction and certainty which he states in that splendid paradox of the New Testament itself, "He lived; he died: he lives again."

The tremendous venture of religious faith involved in pentecost brings us face to face with a formidable array of vital questions. What of the unity of pentecost? What was this community of conviction that welded those earliest believers into a compact company? Was this bond formal and official, or was it something more living, something experiential? What sort of power led to the day of pentecost? What was the nature of its expression, and how did it come to accomplish such far-reaching results? Who was the Christ of pentecost? What was his relation to the Jesus of history? What sort of significance did he have in the experience of this primitive group? What sort of salvation, personal and social, does pentecost offer? What are the implications of the day of pentecost for us today? Such are the questions which the author raises and answers on the basis of the New Testament records and in the light of our present-day Christian needs.

I cannot refrain from citing two passages. The first is a part of the author's answer to the question, Who was the Christ of pentecost? "The Christ Peter preached on the day of pentecost was not the Christ of any system of theology; not the Christ of any creed that had the stamp of church authority upon it; but the Christ of men who had known and experienced him, and who believed their life work to be that of bearing witness for him." The second passage has to do with the preacher of pentecost: "One can hardly imagine Peter calling the rest of the disciples together and saying to them as our modern leaders do, 'Now, fellows, we must set our aims for the day of pentecost. We must have at least three thousand additions on that day.' These men did not have anything to promote. They had a simple story to tell."

The book as a whole presents Christianity as "a great living experience." This it was in New Testament times, and this it must become today if it is to retain any appreciable measure of its primitive purity and power.

A final refreshing thing about this little book: it comes direct to us from a busy pastor, fresh from his study, fresh from his thinking, fresh from his contacts with people. In brief, it is an extract from a seasoned experience in announcing the Christian message from a contemporary pulpit. It is for this reason that the author speaks straight to both ministers and laymen. Both will find a message in these pages, a message that we all need to read and heed.

Walter E. Bundy.

Sacco-Vanzetti Fictionized

Boston. *By Upton Sinclair. Published by the Author, Station B, Long Beach, California. Two volumes,* $5.00.

THE author of "The Jungle" and of "Oil" does Boston, the Back Bay aristocracy and the Sacco-Vanzetti case in this book. The reader moves along by a series of word pictures like nothing so much as the frescos of Diego Rivera, the proletarian painter of Mexico. They are painted in charcoal with many a fine drawn episode etched in on the huge canvas. The great Thornwell family of Back Bay aristocrats and multimillionaires move down the gallery side by side, but in striking contrast, to the Brini family of honest Italian mill hands. Cornelia, the "runaway" grandmother, threads her way from one to the other and ties the tale to a unique life of heroism, beginning at sixty. In the background of the pictures are the Pilgrim fathers of yesterday and the struggling proletariat of today, the Boston of Harvard and of the sacred cod mingled with the city of smoke, big business, politics, toil, strikes, scholars, aristocrats, working men and the whole crowded canvas of a cosmopolitan life. The drama gathers around the Sacco-Vanzetti case, with smugness and tradition on the top and truth and justice striving up from the bottom. Truth is always defeated by the smothering power of smugness, and justice is turned into tragedy by the electrocution of "the good shoe-maker and the poor fish pedlar."

Cornelia, wife of an ex-governor, full of vitality and wit, dwells for forty years in his mansion, the unwilling victim of an artificial great life. Her children all grow up with the cultus of the great family inbred and unquestioned, quarrels a-plenty within but in perfect discipline when facing a critical world, preserving family position and respectability with an unruffled front. Their life is one of mills, banks, politics and the puritan tradition. The old governor is stern,

rich and conscientious over the peccadillos of personal uprightness. The family fortune is built upon all the perversions that belong to a code which stops with the narrow rules of personal morality. When the governor dies, Cornelia becomes the "runaway" grandmother; she determines to live her own life and disappears from the mansion to board with the Brinis and earn her own living with her own hands, thus emancipating herself from the artificiality of the great family life.

Here Vanzetti enters the play. He is a saint. He loves the beautiful in nature, has the tenderness of a woman, cares nothing for money, despises everything false and artificial—a lonely man with a fanatical passion for "joostice." He is a philosophical anarchist of the Tolstoian type, but thinks violence is justified if by that means alone the rich and powerful can be torn off the backs of the poor. Sacco is less in the picture because he is the lesser man, but he loves his family, his garden and justice for the poor with a mild passion. There is a strike in the factory of a fine old philanthropist where Cornelia and the Brinis work. Vanzetti becomes the fiery voice that keeps the spirits of strikers up and prevents them from organizing and compromising; as a good anarchist he is suspicious of all organization and becomes from thence a marked man.

The author is masterly in his depiction of the unfolding drama in which the "anarchist wops" are enwrapped, thread by thread, in the coils of a law and order that feels it a duty to justify things as they are even if it must take the lives of men who are guilty only of having been its enemies in their political theories. The deportation mania of the post-war period, the bolsheviki hate, hundred-percentism and all the fears they begot becloud the reason of Boston like a vapor of poison and the mills of the law grind mercilessly, though with a slow and deliberate precision that lends the air of impartiality to a court where judge, jury and prosecutor are determined to "hang the wops." Through it all trails the story of the glorified little old runaway grandmother. Her scandalized great family cling to her for family honor's sake and she clings to the proletarian saint, Vanzetti, with a sacrificial devotion for justice' sake. Names are called and events narrated all the way from the part played by President Lowell of Harvard, sitting with puritan austerity on the governor's commission, to Powers Hapgood, scion of a fine family, suffering the ordeals of the psychopathic ward because certainly any Harvard man and son of a Harvard man must have a "messianic complex" to be risking life and limb fighting for a pair of "wops."

The climax comes with the tragedy of August 22 when the merciless cogs of long drawn out injustice, legally and formally grinding on, bring the proletarian saint and his fearless comrade to the electrocution chamber in Charlestown prison while rioting takes place around the world. It is a grim sort of tragedy Sinclair pictures, and those who gave of life, money, brains and reputation to save real justice from the iron hand of things-as-they-are in Boston are determined to justify justice, first, by putting the unvarnished record before the world and, second, by discovering the real criminals in whose stead the two "wops" died. These will call this book a great and enduring piece of work; the pilloried traditionalists and hundred-percenters will call it rot. The rest of the world may read a tale that mixes fact and fiction in a thrilling manner, and many will wonder whether there is not here truth stranger than fiction and fiction more meaningful than prosy truth. Most of us will be convinced that a great injustice was done justice itself when the sentences of these two lowly men were not commuted to imprisonment while time was given to gather the evidence that would either free innocent men or prove them guilty beyond a reasonable doubt.

ALVA W. TAYLOR.

Christianizing the Family

THE CHANGING FAMILY. *By George Walter Fiske. Harper & Brothers, $2.50.*

THE FIRST TWELVE of the twenty chapters of this interesting book are devoted to a popular and hence somewhat desultory discussion of the forces responsible for the changing family. They are the breakdown of the old home, the selfish refusal of modern parents to maintain a real home, the pressure of urban life, the new status of women, the disintegration of conventional standards with the consequent rise of the youth problem, and the widening of the gap between parents and children. The net result is that the modern home, instead of being a true democracy based upon intelligent and sympathetic understanding, presents many of the aspects of "domestic anarchy."

The concluding chapters contain interesting suggestions for introducing a religious atmosphere into the new home through religious dedication, modernizing the religious beliefs of parents, introducing the note of worship, relating religious beliefs to morals, modernizing the Bible, adjusting it to the needs of child and youth, and cooperating with the church. To the author these are at best mere makeshifts for the ultimate "solution of the problem of the family awaits the coming of a better race" (308), by which he means a radical alteration of human nature through religion, a contingency, it must be confessed, which seems at best remote.

The author combats "a widespread home disease—individualism run amuck" (p. 112) and is convinced that "If anything can stop this pagan trend of ultra-individualism which is breaking up many homes, it is the religion of Jesus Christ" (p. 201). One is inclined to ask whether it is historically correct to identify this "ultra-individualism" with paganism and all that is anti-christian. Has paganism, even in the days of the Sophists or the Roman Stoics, anything to compare with the individualism of John Stewart Mill, Emerson or Andrew Jackson? Are the roots of our modern individualism pagan at all? Do they not spring in part at least from historical Christianity? Modern individualism, political as well as religious, owes more to Luther and the reformers than to any other source. It merely confuses the issue, then, to set a fictitious pagan and anarchistic "ultra-individualism" over against a Christian and social religion. It is not so simple as that. Ultra-individualism is the result, in part at least, of Christianity at war with itself. The problem of religion and the home can not be divorced from the larger problem of the nature of religion and its place in our modern culture.

Consider for a moment the author's statement, "Probably 98 per cent of our really Christian homes are never broken up at all, because their religion is the best possible assurance against it" (p. 206). It is my conviction based upon first-hand experiences that the majority of this 98 per cent will be found in communities such as the small towns and countryside of the south and west where anti-evolution and fundamentalism prevail. Obviously the writer with his liberal attitude toward science and modern culture, does not consider these homes complete realizations of his ideal. It is precisely in the homes of liberal and enlightened Christians that the problem of religion emerges in its acutest form. In view of

the fact that neither the liberal Christian nor his religious leaders have any definite notion of the place and function of religion in our modern life, it seems rather futile to tell him that religion alone can lend stability to his home.

It is an open question, moreover, whether religion alone and single-handed can stabilize the home. Religious values are the most comprehensive values of life, for religion rounds out, interprets and safeguards all other values. It follows, then, that prolonged disturbance among the lower values of life inevitably affects religion. It is a profound utterance of Nietzsche that "religion is constantly being shipwrecked on morals." Instability in the fields of ethics, politics, business or science sooner or later affects the authoritativeness and finality of religion. This was never more true than it is today.

For religion to be able to stabilize the home, therefore, two things at least are necessary. The gap must be bridged between traditional religion and modern culture, and the reconstructed religion must become institutionalized. Religion has always spoken with the greatest finality and provided the most effective means of social discipline when it is in most perfect accord with organized human interests, as in the middle ages. In view of the increasing delimitation of institutionalized Christianity in our modern world, it may fairly be asked whether this does not presage a profound alteration of the role of religion in the future. It is quite possible that the religion of tomorrow may serve to inspire and liberate the spirit of man rather than to discipline him or stabilize his social institutions.

Though not a profound discussion of the family, the book is characterized by a vigorous idealism, born of depth of religious conviction. It is wise rather than scholarly and reveals a tolerant and sympathetic insight into an exceedingly difficult problem. The writer shows a wide range of information, based in part at least upon personal investigations. Christian parents and the religious teacher will find the book especially helpful because of its frank statement of the problem, its radiant religious idealism and its practical suggestions for creating and preserving the religious home.

JOHN M. MECKLIN.

Prologue to a Book Review

MOSES, A NOVEL. *By Louis Untermeyer. Harcourt, Brace & Company, $2.50.*

LOUIS UNTERMEYER has just produced his first novel, "Moses." I do not feel competent to review a novel as such and urge the editorial board of The Christian Century to put their novel reviewer earnestly on the job of discussing this work as a story. I happen to be particularly interested in Mr. Untermeyer's career as a poet and student. From that standpoint I wish to give some of the background. Louis Untermeyer has been a leader of the "new poetry" from the beginning, one of its most beautiful singers and an earnest and fair critic of the whole movement. His last two books, "Roast Leviathan" in 1923, and "Burning Bush," published in 1928, show his quality, and the latter book especially has been praised by those who praise only occasionally. O. W. Firkins, in the Saturday Review of Literature, takes special pains to give this book a place. Untermeyer's recent poem "Long Feud," his poems "Yet Nothing Less," "Country Evening," and "Disenchantment," have been isolated for special praise. These are his laurels of this hour.

I happen to know that Mr. Untermeyer has been studying Egypt for nearly ten years with an increasing fervor. His interest in the subject antedates the Tut-an-Ka-men craze. (Tut-an-Ka-men appears in this book, nevertheless.) I spent happy hours with Mr. Untermeyer in the Metropolitan museum, New York city, going through with special care the remains immediately preceding Tut-an-Ka-men. This is the period of Amenophis III, and Amenophis IV (Akhnaton), the period of the great Queen Ti, who dominated at least two reigns in Egypt and to my mind showed the characteristics of a brilliant Jewess in power, a sort of female Disraeli. She did the same things to Egyptian traditions a thousand years old, during the reign of Amenophis III, that Disraeli did to the British idea of conservatism and the empire. That curious, disturbing, triumphant, restless alien pride controlled her every gesture. While her husband, Amenophis III, was one of the most brilliant of the kings of Egypt, more and more as his reign progressed did the priesthoods and the hierarchies have occasion to raise an eyebrow and wonder what was coming next. Her name is on the seals and scarabs and inscriptions as an equal with her husband and with a peculiar inflection and setting not used for an Egyptian queen before or since. She made her husband over into the type of monarch who reigned on the Euphrates, rather than the conventional Egyptian king. Some scholars assume that she was a woman from the Asiatic mainland, north, if not a Jewess. Her husband was in no way lacking in personality and to one familiar with the rigid Egyptian royal records, one can see beneath the hieroglyphics that the pair had a gorgeous time.

The great queen obviously had her own religious theories, utterly different from those of the people around her. She was probably a monotheist. When her son, Amenophis IV, came into power, these theories of religion had full bloom and then came the religious revolution set forth by Breasted in two chapters in his History of Egypt. One chapter gives in eloquent translation Amenophis IV's Hymn to the Sun, the one God, the "Aten" Disk in the Heavens. This strange cult which bloomed for one brief reign is more a basis for excited speculation than all the rest of Egyptian history put together. In its most human moments, in its artistic by-products, in the new cities built, in the new system of decoration, in the new and free hieroglyphic poetry, in the extraordinary freedom of manners, in the intense realism with which all the details of royal life were depicted with all old formalities set aside, in the preoccupation with the religious messiahship of the king—in all these things it bears singular parallels to the Oxford movement and the pre-Raphaelite movement which appeared together in England. If we are to assume that Asiatic monotheism came down from the north with Queen Ti, and if we remember that Catholicism and medievalism came up from the south with Newman, Rossetti and Ruskin, we have a parallel for the touch of surprise that comes to the Egyptian student in encountering this period.

An enthusiast on the period can go on and on forever, but we must go back to Untermeyer's plot for his novel. He assumes that this was the period of the exodus. There is a parallel between the one God of Moses to be expressed by an Ineffable Name, too holy to be written, and the single disk, which was the central hieroglyphic of Akhnaton's religious revolution. His type of monotheism worshiping this single disk of the sun cut in stone, was natural to a hieroglyphic and architectural people, who thought in pictures, not in literature. The exodus from Egypt was inevitable on the part of the Hebrews, a literary people, literary and nothing else, to whom all other forms of art were alien and anathema. One might call the Hebrews fanatical men of letters from the beginning, worshiping the written word, the pen-script on parchment, and the Egyptians fanatical architects, worshiping

the hieroglyphic stone inscription. A literary man was as much out of place among the moving pictures of Egyptian hieroglyphics and temple paradoxes, as a literary man is in Hollywood. The peculiar thing about the reign of Akhnaton and the career of Moses is that both men were fighting for the same idea, the singleness of God, the folly of polytheism, the clearing away of all idols. One worshiped the stone-carved Word and the other the ink written Word, that was the difference, far greater than at first appears.

Louis Untermeyer is amply justified in assuming that the exodus occurred at this period. His guess as an artist is certainly as good as that of a scholar. The heaviest Egyptologists make the wildest and most contradictory guesses.

Untermeyer is a genuine student in anything he undertakes. He knows his own people from the beginning. His poetry is increasingly colored by their point of view. He is as frankly a Jew, and as proudly and traditionally so, as Disraeli himself, whom he in many ways resembles. With this point of view and attitude he has plunged into the one Egyptian monotheistic period, studying in the British museum and going the rounds from Erman to Breasted and saturating himself with the most human and delightful time in all Egyptian history.

I call this a "prologue to a book review" and I want the editor to read the book himself. It is a kind of subject very difficult to treat briefly. One or two other things might well be added.

First, Amenophis IV changed his name to Akhnaton when he became the high priest of disk worship (Aton-worship). This name is variously spelled—Khuenaten, Iknaten, and the French way of spelling it would make you dizzy. Also, before he changed his name it was spelled Amenhotep, and various other ways with the syllables backward and forward. The name of the queen, his mother, is spelled Ti, Ty, Thee, The, Thi, etc. Her father and mother, Ua and Thua, were buried in great state and the opening of their tomb was one of the sensations of Egyptology. There was an amount of magnificent loot, not quite Egyptian. One of the things revealed of this charming old couple was that they were not of royal blood. Through them comes the speculation that Queen Ti was of Semitic blood. Their tomb records might be said to represent the beginning of this strange period in the history of Egypt, the wild Semitic butterflies preserved in the eternal amber of Egyptian embalming and priestcraft and stone-cut pictures.

The tomb of Tut-en-Ka-men, which created such a sensation, represented the end of this period, with all the accumulated loot thereof, though there was nothing original about the man himself. It is as though the tomb of Charles II should contain the loot of British royal history all the way back to Henry VIII. No fault of Charles, however famous such a tomb might make him. Charles II is not a bad parallel to Tut-en-Ka-men. "Good Lord, good Devil," was Tut-en-Ka-men's motto. On one side of his throne found in his tomb was the devout inscription indicating that he was still following the Aton religion of Queen Ti and of Akhnaton. On the other side was an inscription indicating that he had gone back to the cult of Amen. His name was Tut-en-Ka-ton, and he changed it to Tut-en-Ka-men. To serve these two gods Aton and Amen, who were at deadly war with each other, with two separate priesthoods in Egypt at war, would be like a Mohammedan carrying a shield one-half of which was inscribed "Hail to Buddha" and on the other half "Hail to Allah." It was just that kind of incredible compromise.

The city of Tel El Armand, which is the city of Queen Ti and her royal son, Akhnaton, remains as clear a record of Egyptian monotheism as the books of Genesis, Exodus and Deuteronomy remain a record of Hebrew monotheism. Mr. Untermeyer is to be congratulated on bringing these things into dramatic juxtaposition in a notable novel. The first people who should pass upon Mr. Untermeyer's scholarship and earnest intention are the men in the Egyptian department of the University of Chicago. I feel confident he will survive their scrutiny, come off with flying colors and achieve their congratulations.

VACHEL LINDSAY.

The Fascination of Wesley

JOHN WESLEY. *By Arnold Lunn. The Dial Press,* $4.00.
WESLEY'S LEGACY TO THE WORLD. *By John Ernest Rattenbury. Cokesbury Press,* $2.50.

WITH the possible exception of St. Francis, John Wesley is likely to be the most often characterized hero of the church. The man touched life at such a multitude of points, and was within himself a creature of such infinite variety, that it seems almost impossible for any writer with the biographical urge to come upon his trail without rushing away to contribute to the further discovery of this oft-described yet strangely elusive character.

What is there about Wesley that exercises such perennial fascination? The answer is, Everything. If ever a life contained every element necessary to enthralling biography, Wesley's did. He had the aristocratic background that demos demands in its heroes. Adventure dogged him from the night when he was plucked as a brand from the burning rectory through his days in the Georgia swamps to the end of his vast processional across the British isles. Conflict marked every year of a career that covered half a century. The love element was there, tense, involved, and always ending in frustration. The minor characters were, in most instances, men and women of more than passing significance. (Think of a supporting cast that includes Susannah and Charles Wesley, Dr. Sacheverell, Oglethorpe, Whitefield, Zinzendorf, Bishop Butler, Law, Walpole, Samuel Johnson, Franklin, Lord North, George II and George III, Romney, Voltaire—and others "too numerous to mention"!) Add to this the sweep and onrush of his tireless campaign for souls, the magnificence of his faith—"I let you loose, George," he wrote Shadford, "on the continent of North America"—and the final triumph which he won, and you have some of the reasons why the biographers come back again and yet again to Wesley.

It would be a dangerous generalization to claim that each new Wesley biography is an improvement over all its predecessors. But surely a year that has seen the completion of Dr. Simons' monumental work, the factual summary by Dr. Lee, the psychological study by Prof. Lipsky, and the two volumes here under consideration has no reason to fear comparison in this regard with any previous period. Both Mr. Lunn and Mr. Rattenbury are Englishmen. The former is an Anglican whose "Roman Converts" demonstrated his ability to understand men who have fallen out of the ranks of that communion. The latter is a Wesleyan parson who, in a great London mission hall, has brought fine cultural resources to a ministry among the underprivileged in much the way that Wesley himself did.

Although Mr. Lunn is rather more aware of Wesley the Anglican than of Wesley the Methodist, I am inclined to regard his as the best one-volume life of Wesley now available.

When one considers the enormous amount of material with which the Wesley biographer has to deal—the journals, the diary, the correspondence, the sermons, and the more than four hundred books published over Wesley's name—Mr. Lunn's feat in compressing the gist of the facts into 350 pages without losing much of the flavor of the original documents is extremely impressive. He has been unusually successful, and wise, in letting Wesley speak for himself. He has not tried to reconcile the inevitable discrepancies and contradictions that appear in a character who spent fifty years in service without ever settling into a mold.

The only point at which Mr. Lunn falters in his determination to let Wesley be his own pragmatic, inconsistent self is in his insistence on the importance of the idea of an eternal physical torture for sinners in Wesley's preaching. It is, in fact, possible to turn up only one sermon that Wesley ever devoted to that subject, and that a rather perfunctory performance. But the doctrine *must* have been central to Wesley, Mr. Lunn maintains, because of Wesley's acceptance of the theory of an infallible inspiration of the Bible. Granted that Wesley thought he believed in such a theory—as did every other parson of his day—it is a pity that Mr. Lunn's acute perception did not show him how large was the gap, even here, between Wesley's theory and his actual practice. Wesley's theory accepted inerrant verbal inspiration, but in his commentary on the very first verse of the first chapter of the New Testament he admitted the possibility of error in the genealogical records. When he prepared a psalter for the use of the infant Methodist church in this country, he said in a preface: "Many psalms [are] left out, and many parts of the others, as being highly improper for the mouths of a Christian congregation." And his comment on the proof texts of his Calvinist opponents is famous: "Let it mean what it will, it cannot mean that the Judge of all the earth is unjust. No scripture can mean that God is not love, or that his mercy is not over all his works; that is, whatever it prove beside, no scripture can prove predestination."

To a man whose theory of inspiration left room for comments of this sort, there was no logical necessity for giving large importance to any dogma of eternal punishment. Indeed, it is interesting to see, in going through Wesley's books and sermons, how many whom the theologians of his day considered as already spitted over the undying flames he managed to give a letter of recommendation to help them by St. Peter. His heaven had room in it, not only for Unitarians and Roman Catholics, but for Moslems and pagans—and even for the dumb brutes!

Mr. Rattenbury's book is not intended as a biography. It is, in fact, the publication of a series of lectures delivered at Vanderbilt university. But as interpreting the abiding significance of Wesley and the Wesleyan movement, the book is in many ways more valuable than any biography could be. Practically all the important biographical material is introduced in one way or another, while its significance in relation to the Wesley period and the developments of religion since then is brought out in a way to make the whole immensely helpful. The Methodists are much inclined to hold their preachers in a "course of study," and to give their congregations material for reading circles. If they are looking for a textbook dealing with their denominational origins and tendencies, they can hardly do better than this.

Personally, I welcome the Rattenbury book for its concluding section on "The Wesleyan Hymnody" more than for anything else which it contains. Is not the author right in his apparent contention that the Methodist hymns are the most lasting contribution which the Wesleyan movement made to the development of Christian thought? The Wesley brothers induced England to sing itself into the evangelical revival far more than they preached it into that experience. Mr. Rattenbury's contribution at this point deserves special attention. It is remarkable, however, to discover how few of the hymns which he cites as examples are known by the Methodists of America.

PAUL HUTCHINSON.

For Puzzled Youth

FACING LIFE. *By W. H. P. Faunce. The Macmillan Company,* $2.00.

THIS SERIES of intimate and friendly talks by the veteran president of Brown university is one of the most helpful volumes that have come to my desk within the past year, because it does exactly what the title indicates—"faces life," with puzzled, undergraduate youth. The daily problems of students are not vastly different, however, from those of youths in all walks of life, so that this book should serve as a continual source of inspiration and help, not only to all youth, but to leaders of youth who wish to serve as helpful friends in guiding youth in facing and solving, from a Christian point of view, the problems that arise with each succeeding day.

Ten of these brief talks deal with problems of the new environment, fourteen with widening horizons, nine with deepening faith, eleven with persistent problems, and six with those problems that go beyond the college years and gates. The book will be a refreshing treat to youth and leaders of youth alike.

CYNTHIA PEARL MAUS.

News from the Ancient World

THE SUMERIANS. *By C. Leonard Woolley. The Oxford University Press,* $2.50.

THE VALLEY of the Nile and that of the Tigris-Euphrates rivers were long the rivals for the dominance of the ancient world. The Egyptians and Assyro-Babylonians were always struggling one against the other for world mastery. That rivalry has been renewed in these later days, but in a different field of interest. Now cuneiform scholars and hieroglyphic scholars are debating eagerly in support each of his own area as entitled to credit as the mother of civilization. In November, 1922, Egyptian scholarship astonished the world with the announcement of the discovery of King Tut-en-Ka-men's tomb in the Valley of the Kings opposite Luxor, with its wonderful exhibit of artistically designed furnishings and gold utensils. In 1927, cuneiform scholarship had the satisfaction of finding a much older Sumerian tomb at Ur of the Chaldees, the equipment of which in artistic beauty of design was no whit inferior to that of Tut-en-Ka-men.

The discoverer of that tomb was the author of the present book. He traces the history of one of the earliest peoples to settle in the valley of the Euphrates, viz., the Sumerians, and gives us an interesting sketch of their career and civilization. He puts the first Sumerians in this region prior to 3500 B. C. They were ultimately absorbed by the Semites and finally disappeared from the stage of history shortly after 2000 B. C., but they left their impress upon Semitic civilization and through that upon the civilization of the later world. The famous code of Hammurabi was the heir of Sumerian legis-

lation and it in turn made its contribution to the Hebrew law. In similar fashion the Sumerian stories of creation and the flood were taken over by the Semites in general, and then rewritten by the Hebrews as we find them in our Bibles today.

Mr. Woolley's final chapter is devoted to a presentation of the claim of Sumerian civilization to be the oldest of all civilizations. The earliest graves are dated by Woolley about 3500 B. C. and these graves furnish materials that presuppose a civilization centuries old. That civilization persisted intact for 1500 years after its authors had ceased to be represented among the nations of the earth, and it bequeathed invaluable elements to all later civilization. The same claim is made for Egyptian civilization by Egyptologists. When scholars disagree, what can the layman do? Possess his soul in patience and wait for the demonstration of the truth.

This book is written in clear and interesting style and is furnished with twenty-nine excellent illustrations of the life and civilization of the Sumerians.

J. M. Powis Smith.

A Good Biblical Drama

"He Came Seeing." *A one-act biblical play by Mary P. Hamlin. Samuel French,* 35c.

AT LAST! Mary P. Hamlin who eight years ago gave us "The Rock," probably our strongest full-length biblical play, now gives us a one-act play of equal power and beauty. In the meantime, some hundreds of well-intentioned but untrained amateur playwrights have been turning out biblical plays by the score, but mostly of a quality that adds nothing to the understanding of the Bible or of the struggles of men's souls. In "He Came Seeing," Miss Hamlin takes the story of a blind man whom Jesus healed and shows the universal elements in it. Whereas most biblical dramas are content with the presentation of a miracle, Miss Hamlin sees that there is no drama in a miracle itself. Drama is in struggle—not in release from it. The real drama in this story comes in the opposition which the sanhedrin brought to bear to persuade the man against testifying in behalf of Jesus. He has to choose between silence and safety on one side and testimony and ostracism on the other, and the welfare of his family hangs in the balance. The factors which make for strong drama are here: character, struggle, action, climax, choice, and theme. The play requires three men, two women, and a group of neighbors. The costumes and properties are simple. Churches and young people's groups looking for new dramas of emotional strength and religious value will find one here.

Fred Eastman.

Back to Meaning!

Poetry and Myth. *By Frederick Clarke Prescott. The Macmillan Company,* $2.00.

THE WORM in the wheat of "the new poetry" was its insistence on a new technique rather than on a new meaning; hence it achieved greatness (beyond a mere clearing of the verbal decks for action) only in a very few poets who had not only a way of saying something, but also something to say. This book, "Poetry and Myth," moves in depths and breadths that make the parlor chatter of the imagists, etc., seem a mere opening and shutting of the mouth over words—a mere tuning of a mandolin, while outside the wild west wind utters its "mighty harmonies." The thesis, that poetry is the creation of a mythology, the fashioning of living symbols whereby (and not by ideologies, theories, words) the spirit lives, is as true as it is timely. The book has a curious rhythmic relationship to that great book, Keyserling's "The World in the Making." It is another blow for the harmonious and organic life of the spirit, beyond the modern blatancy and pedantry of pride in cerebration. It is a voice that prepares in the wilderness the way of poetry. I have seldom read a juster, yet more finely-passioned, interpretation of the spirit in which we should approach poetry. And, incidentally to its living relevance, it is delightfully written in a restrained but vivid and musical prose, and everywhere suggestive with critical power unacademic and full-blooded. Lovers of poetry—and of the life of the spirit in its widest sense—will delight, and justly, in "Poetry and Myth."

E. Merrill Root.

Books in Brief

Edward Shenton's novel, Lean Twilight (Scribners, $2.00), narrates with delicacy of touch and distinction of style the loves of a lady who begins by falling in love with a man who, as she presently learns, is already married—a circumstance which it had not occurred to him to mention because he did not realize that he was being fallen in love with—and ends by marrying a very rich man on terms of mutual respect, drugging herself with war activities, and busying herself emptily with the engagements on her social calendar. The wisdom that she learns from life after it is too late for it to do her any good is, "Vanity of vanities, all is vanity"—which, being modernized, means that nobody knows what he wants till he gets it and then he knows that he doesn't want it. But perhaps that holds good only when one attempts to substitute the purchasable satisfactions of life for its real values.

For the first time, so far as I know, Geneva as headquarters of the league of nations furnishes the scene and minor members of the office staff furnish the personnel for a novel—The Molehill, by Alice Ritchie (Putnam, $2.00). The story was published in England as "The Peacemakers," a title justified by the gently satirical references to the league's futile functioning in the near east. But that is only background, and pro-leaguers can read the novel without embarrassment or resentment. Whether or not this is a first novel, I do not know, but it is certainly not a last. The author has written a good novel; presently, I suspect, she will do a big one. The ability seems to be there.

An eerie piece of psychologizing is Alice Dudeney's The Peep Show (Putnam, $2.00), if one considers merely the general scheme of it. It tells the life story and the death agony of an unaging lovely creature who, having been repressed by crabbed and authoritative aunts until she had passed the age of forty, finds herself at last entirely free and reasonably rich and sets forth to find life. But the extraordinary piece of technique which the author introduces is the picturing of the years of her heroine's childhood and youth as reviewed by her in the delirium which preceded her death. Thus crudely stated, the prospect for a pleasant piece of reading does not seem promising. But this novel and difficult formula is applied with a degree of skill and restraint which does not permit the effect to become too macabre. The author is thoroughly sane, even if her leading lady is not always quite so.

For inside information, in fiction form, upon Negro life,

here are two books which are worthy of a place by the side of "Black April" and "Scarlet Sister Mary"—than which no book in this field needs any higher praise. Roark Bradford gives in THIS SIDE OF JORDAN (Harpers, $2.50) a narrative of life on a plantation bordering a bayou in Louisiana. The actual time is now, or perhaps two years ago at the time of the big floods. The psychological time is the jungle age, but strangely shot through with premonitions of modernity. Here are Christians and sinners, witchery and primitive superstition, hot passions and fine restraints—Hell and high water. E. C. L. Adams, a white physician of Columbia, S. C., has studied to good purpose the vocabulary and mental processes of the Negroes of the Congaree swamps and records his findings in NIGGER TO NIGGER (Scribners, $2.00). The form is that of short dialogs—bits of drama, humor, tragedy, superstition, human kindliness, love, laziness and jealousy.

A new edition of Palgrave's GOLDEN TREASURY OF SONGS AND LYRICS (Macmillan, $2.00) contains two hundred additional poems, bringing the classic collection down to Kipling, Drinkwater and Masefield. None of the very moderns gains admission. It is a little volume, though containing over 600 pages, but a veritable nugget of gold. All the more because even the new Palgrave does not extend the shelter of its name to representatives of the new poetry, readers will be glad to have at hand Conrad Aiken's COMPREHENSIVE ANTHOLOGY OF AMERICAN POETRY (Modern Library, $.95) which, beginning with the dreary didactics of Anne Bradstreet and the graceful lyrics of Philip Freneau, comes down through the decades of "standard" American poetry, and ends up with the sort of things you find in "The American Caravan." Happily, little space is devoted to the Longfellow-Lowell-Bryant type of poetry—presumably everyone has their complete works at hand, though probably more or less dust covered—and more than a hundred pages are devoted to our contemporaries, including some who are so new that they have not yet arrived and a few who, in my judgment, never will. Doubtless any reader will find in this (or any) anthology some things that he does not like, but I think he will find nothing in this one which is not significant enough to justify its inclusion. A very excellent —and cheap—collection.

Some of Vachel Lindsay's poems for children and a few that are not specifically juvenile are collected in JOHNNY APPLESEED AND OTHER POEMS (Macmillan, $1.75). Here are filmy imaginings, frothy fancies, spun cobwebs, fragments of rainbows, gay humors, and nursery jingles. Also some streaks of seriousness, such as "Congo." The book is decoratively illustrated.

One phase of Dr. Frederick D. Kershner's many-sided scholarship finds expression in THE SPIRITUAL MESSAGE OF GREAT ART (Meigs Pub. Co., $2.00), a study of the lives and work of six renaissance artists and their meaning to their contemporaries and to us. The artists chosen are Leonardo da Vinci, Botticelli, Michelangelo, Raphael, Andrea del Sarto and Titian. The treatment includes biography, interpretation and illustration. The lectures included in the volume are the fruit of extended study in the Italian galleries several years ago. It is a helpful and informing book which will have its chief value to those who have little previous knowledge in this field. One must criticize a few points and dissent from some of the judgments. The author's practice of referring to Michelangelo sometimes as "Michel" and sometimes as "Angelo" is regrettable. It is equivalent to calling Botticelli "Celli" or Raphael "Rafe." But this is not so serious as the statement that Michelangelo was "non-moral, his whole soul so filled with the esthetic ideal that he did not think of the ethical one way or the other." See his sonnets, especially the one on the moral state of the church in Rome in his later years.

A rich collection of data concerning the recent peace pact is contained in THE PACT OF PARIS, selected articles compiled by James Thayer Gerould (The H. W. Wilson Co., $2.40). It includes diplomatic documents and official correspondence, historical data, articles by various writers, and a bibliography. Much of this valuable material is not easily accessible elsewhere. The compiler does not present a wholly accurate picture of the forces which brought the outlawry program into existence, and lists among its advocates some who consistently opposed it until it was upon the verge of becoming an accomplished fact and jumped on the bandwagon only when the final vote was about to be taken and the outcome was certain.

There is a treasure-house of Pennell's best work in black and white and of the scenes and atmosphere of old London in A LONDON REVERIE, fifty-six drawings by Joseph Pennell, with introductory essay and notes by J. C. Squire (Macmillan, $8.00). And Pennell's best in this particular field was equal to anybody's best. He gives us here the London of twenty years ago—buildings, streets and traffic as they were in pre-war days and before the arrival of the motor. Pennell loved and knew supremely well how to render masses of light and shade, great pools of blackness under the arches of bridges, velvety shadows, luminous wet streets, trees and light filtering through foliage, even the mysteries of fog and the sudden revealings which come when it splits and rises. Such scenes are not dependent upon architectural beauty, which apparently impressed him only as a part of something greater than itself. Neither do these subjects afford opportunity for the exercise of the artist's special gift for drawing construction work on a large scale, as in his pictures of the Panama canal. He loved to fling a spider-web of steel against the sky and set a girder to dangling over a smoky abyss. None of that here. But London also was a great field for him. Each picture occupies a full page—a large one—and the book itself is sumptuous and beautiful. Mr. Squire's essay is both a reverie on London and a critical appreciation of Pennell.

Professor Ira M. Price is well known to students of the Old Testament, through his long connection with the International Lesson committee, and his works such as "A Syllabus of Old Testament History," "The Monuments and the Old Testament," and "The Ancestry of our English Bible." He has just contributed another excellent book to the list of biblical helps. It is called THE DRAMATIC STORY OF OLD TESTAMENT HISTORY (Revell, $3.50). It offers in interesting form a running presentation of the biblical narratives of events from the creation to the Maccabean age. It follows rather closely the accounts given in the Hebrew records. Its attitude on critical questions is cautious and conservative. It makes no attempt to reconstruct the history of Israel in the light of critical examination of the documents. The primitive and patriarchal stories are given the value of authentic records. At the same time the fullest account is taken of archeological aids to the study of the Bible, and a large number of illustrations of biblical sites and objects yielded by excavation add interest to the work. There are maps, a carefully prepared chronological chart, and an index. There are some thirty chapters, and the use of the material is further facilitated by shorter divisions into sections. The book is to be recommended warmly to those who desire a readable, untechnical survey of the whole course of Old Testament history in the light of modern knowledge.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Life Post Given Omaha Rabbi

Dr. Frederick Cohn, for 25 years pastor of the congregation of Temple Israel, at Omaha, Neb., was elected to serve in that position for life at a special meeting of the congregation Feb. 16. Special services are being held on Friday of this week in honor of Rabbi Cohn, who, in more than 30 years of service, has held only two pastorates.

Dr. Oxnam Urges Church to End "Caste of Goodness"

Speaking at the midwinter meeting and banquet of the South Bend-Mishawaka (Ind.) council of religious education Feb. 25, Pres. G. Bromley Oxnam, of DePauw, discussing "What the Church Must Do If It Expects to Survive," declared that the church must repent of its intolerance and must also abandon its caste of goodness and give up the artificial distinction between the saved and unsaved. "The church must repent of its own sins and go out as an agency adventuring in quest of the Christ life instead of quietly assuming that goodness is achieved by its membership," Dr. Oxnam said.

Negro Churches Grow Rapidly

The census bureau bulletin indicates a large increase in the number of Negro churches in the north, east and west during the past ten years. In New York state the number of Negro church organizations increased from 236 in 1916 to 352 in 1926, and the membership from 49,000 to 119,529. There was a pronounced increase in Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Michigan and Pacific coast states. The report points out that there were in the United States, in 1926, 42,585 Negro churches with a membership of 5,203,487, as compared with 39,592 churches and 4,602,805 members in 1916.

The Unity Spirit in Syria

Catholics, Protestants, Gregorians and Muslims have united in the support and conduct of a Christian school in Beylan, Syria. A Protestant young woman, sent out by the Aleppo Station committee, is the head of the institution. One girl and two men—one Gregorian and the other Catholic—serve under her. The chairman of the committee which looks after the school is a Muslim.

Dr. C. F. Potter Resigns Divine Paternity Pastorate

Rev. Charles Francis Potter, pastor of the Church of the Divine Paternity, New York, has submitted his resignation. A year ago he succeeded Dr. Joseph Fort Newton as leader there.

Bishop Henson Foresees Disestablishment

In a recent address to his clergy, Bishop Henley Henson declared that he had been reluctantly brought to the belief that disestablishment of the Anglican church is the only solution of the difficulties which have beset the church since the attempt to revise the prayer book. The bishop admits that this would mean a great loss of property to the church, and it would be fought bitterly by many of the clergy. But Dr. Henson protests that the "spiritual franchise" of the church is its dearest posses-

British Table Talk

London, February 18.

THE WANSBECK election ended in a labor victory; the conservatives polled less than half the votes given to labor. Mr. Churchill tried to make our flesh creep by depicting what would follow a labor victory. But it is unlikely that the country will be frightened again by the bogey of bolshevism. Even from his own party there come warnings to the chancellor that his anti-isms will not do. The government, or any other party, must have something positive to say upon unemployment and coal. . . . Another most unfortunate indiscretion has to be reported in our foreign relationships. Sir Austen has administered a snub to Sir Esme Howard, but whose fault is it, and why is it that our Sir Austen is once more in the center of an unfortunate episode? Is he simply unlucky, or is the fault in his handling of affairs? There is a general irritation that once more so grave an indiscretion has marked Anglo-American relationships. . . . The election will be here soon. The general opinion is that it will be over before June enters.

Some Political Notes

* * *

Condition of The King

The news of the king travels so swiftly that it is perhaps needless here to recall that he has smoked his first cigaret, has read his first newspaper, and from his window at Bognor has seen the world again. All such news is most welcome, but even yet the physicians do not breathe the word "convalescence." Speaking this evening the prince of Wales said once more how much the prayers and affection of his own and of other peoples have encouraged the king in his long and brave fight. The prince is evidently ready to give a lead to the nation in its dealing with the conditions of the miners. He has said that these were "damnable." "He may presently startle the pigheaded," Mr. Wickham Steed writes, "by demanding that the causes as well as the symptoms of industrial disease shall be radically treated. If he does, he will have the hearty support of every right-minded man and woman in these islands."

* * *

The Election of General Higgins

The Salvation Army is welcoming this week for the first time a general who does not bear the name of Booth. Tonight at the Congress hall, Clapton, he will be greeted by most of the members of the high council, including Commander Eva Booth. It is still unknown whether General Bramwell Booth will go to law. Almost everyone fervently hopes that he will now accept the decision of the council. The vote at the last was between General Higgins and Commissioner Eva Booth. The new general is reported as drawing a distinction between the spiritual and the temporal side of the work; over the spiritual operations he will be in supreme control, for the temporal there will be some new constitution devised. General Higgins has had a varied experience in the army; he has held office in the United States, for example, and there are few responsible posts which he has not filled. They say that he is a strong and forcible speaker; but most of us, till these troubles came about, knew little of his gifts, except that he was a man of remarkable powers of administration. Now he has his opportunity in an hour of crisis to show that he

(*Continued on next page*)

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sion, and this cannot exist along with the parliamentary control of the church now obtaining.

Jews and Christians Worship Together at Pittsfield, Mass.

Recently Rev. Robert G. Armstrong, minister at South Congregational church, Pittsfield, Mass., extended an invitation from his church committee to the congregation of the Temple Ansha Amonim to worship together. The invitation was accepted by the official board of the Temple, through Rabbi Harry Kaplan. Rabbi Kaplan preached the sermon, his subject being "A Vision for America."

Dr. Jenney Installed as Leader at Park Presbyterian, Syracuse

On the evening of Feb. 13 Rev. Ray Freeman Jenney was installed as minister of the Park Central Presbyterian church, Syracuse, N. Y. Pres. Harry Lathrop Reed of Auburn seminary preached the installation sermon. "Greetings from Our Neighbors" were given by Rev. Lloyd E. Foster, of First Methodist church. Rev. Walter R. Ferris, minister of the church from 1908 to 1928, and now pastor emeritus, administered the "charge to the pastor."

Springfield, Mass., Community House Makes 1928 Record

Olivet community house, of the South Congregational church, Springfield, Mass., reports an aggregate attendance during 1928 of 163,709. Saturday afternoon and

BRITISH TABLE TALK

(Continued from preceding page)

can lead his people back to their first passion for the souls of men.

* * *

Ecclesiastical Notes

A Roman Catholic speaker in an injudicious moment said that the king of England "is denied the freedom of conscience which is accorded to the humblest and poorest of his subjects." What happens is that the Archbishop of Canterbury at the coronation of the king demands, "Will you, to the utmost of your power, maintain the laws of God, the true profession of the gospel, and the Protestant reformed religion, established by law?" It is pointed out that kings of this country accept office under this solemn obligation; and just as a Roman Catholic priest, if he changes his faith, has perfect liberty to lay down his office so the king would have liberty to abdicate if he were to become a Catholic. And the question is put to the speaker whether he would be ready to advocate for the king of Spain, for example, that liberty which he demands for the king of a Protestant nation. . . . The details of the journey to Canada which Dr. Sleep is preparing this year, show that this masterly organizer means to repeat his success of last year when he arranged the "pilgrimage" to New England. It will be one purpose of the trip that the 1,200 travelers on the Doric shall learn something at first hand of the United Church of Canada. . . . That wise counselor, Dr. Vernon Bartlet of Oxford, has warned the bishops that the alternative canon in the revised prayer book will set up a fresh barrier of the gravest kind to the will to reunion among the nonconformists. He lays stress upon the words that God's spirit may "bless and sanctify *both* us and these Thy Gifts of Bread and Wine that they may be unto us the Body and Blood of Thy Son, our Saviour Jesus Christ." These words, he claims, imply an objective change in the bread and wine themselves. . . . What attitude does the pope take towards the fascist doctrine of the state? "To the state fascism attributes divine authority of the same quality as that claimed by the church. It regards citizens as existing only in virtue of the state, and as possessing no rights save only those which the state bestows." Now this is a doctrine, as Mr. Steed shows, which is directly condemned by the pope. But what will he say now? There is a most valuable discussion of this fascist doctrine in the Review of Reviews. There are many things of far less importance which receive more attention. The fascist formula is clear: "All for the state, nothing against the state, nothing without the state." This is anti-Christ.

EDWARD SHILLITO.

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evening motion pictures attracted more than 15,000 children and adults. The total attendance at the motion picture Sunday school was 14,851, and at Sunday evening services 31,073. The attendance at the playground was 51,634, and at the library 7,501. During the year 60 regularly scheduled activities were carried on at the community house. Fourteen paid workers were on the staff during 1928, and they were assisted by 234 volunteer workers. The Springfield Nursing and

Special Correspondence from Central Europe

Geneva, February 6.

CHURCH leaders interested in the results of the Stockholm conference on life and work have been eager that its ideals should be realized on the local basis of individual parishes. With this in mind, a number of the members of Stockholm who reside in Geneva determined to plan a service of worship which would demonstrate the genius of the interconfessional ideal. The consistory of the cathedral was requested to allow the cathedral to be used for this purpose, and the service was arranged for Jan. 20. Advance announcements were made in all the Geneva churches and the proposal was received with general sympathy and interest. When the hour came for the service more than 2,000 persons gathered. Ministers of every Christian group in Geneva, excepting the Roman Catholic church, participated in the service. The Reformed and Lutheran clergy led in prayer, the Anglican minister read from the Bible, while the sermon was delivered by a priest of the Old Catholic church, and the music was in charge of the choir of the Russian Orthodox church. There is every reason to believe that the success of this experiment marks a turning point in the church life of Geneva.

Interconfessional Worship

* * *

Italian Translations Of the Bible

I am indebted to the information service of the world's committee of the Y. M. C. A. for the following news from Italy: "The widespread distribution of the Italian editions of the Bible published by the British and Foreign Bible society has induced the Catholic church to the issue of translations of a popular and orthodox character, first of the gospels and then of the whole Bible. We now have translations into modern Italian of the gospels and Acts prepared from the Greek texts by the Society of St. Jerome, and also the more recent translation edited by the Cardinal Ferrari society. This society is also preparing a translation of the entire Bible, the only reproach against which is that it will be based entirely on the Latin of the Vulgate. It is, however, impossible to form an opinion as to its merits at present, as it is not yet out of press. There is also a growing interest in the 'Days of the Gospel,' the object of which is to make the Scriptures better known by means of lectures and special sermons. On the other hand, certain ecclesiastical circles show some alarm, not to say hostility, with regard to the 'Gospel groups' formed in some Catholic circles with the object of deepening the knowledge of the gospels among the young people. In the view of the traditionalists, such organizations not only represent a novelty in the Catholic church, but may constitute a danger by encouraging Catholics to move towards the independent and individualist attitude towards the gospel adopted by Protestants."

* * *

Social Experts and The Churches

Plans are going forward for a conference of social experts which will probably take place in July of this year under the auspices of the Christian Social institute. The conference will include among its members experts from all of the national church bodies cooperating with the institute. The chief purpose of the conference will be to decide what questions should be chosen for further research under the auspices of the institute and of other research organizations related to the various national churches. The questions which will be considered are those which have a direct influence on the present conditions of society and the relations of the churches to this. Among the subjects which have already been suggested are unemployment; the overproduction of coal; cooperation between owners and workers such as that now being carried forward by the Mond-Turner group in England; European war debts.

* * *

400th Anniversary of The Reformation

A number of cities in Switzerland have recently been celebrating the 400th anniversary of their identification with the reformation. A few weeks ago the city of Basle was the scene of such a celebration. The importance of Basle was due to the fact that it was the one truly international center of the reformation, to which reformed leaders came from Germany, Holland and France alike. As a part of its services of commemoration the University of Basle honored Dr. Elie Gounelle, of France, with the doctor's degree.

* * *

Among the International Organizations in Geneva

Mr. Albert Thomas, director of the International Labor office, has been spending several months in the far east. This journey was undertaken in response to a very warm invitation from the far eastern countries, especially Japan, which has frequently expressed a keen desire for closer relationship with the International Labor organization. For some years the delegates of the far eastern countries have laid stress on the necessity for the director to establish personal contact with their respective states and to see for himself the conditions of life and work which prevail within their vast territories. The International Labor office has just opened a correspondence office in India at Delhi.

FRANCIS P. MILLER.

Public Health association maintained an office in the community house where three regular nurses and seven part-time nurses were in service.

Gipsy Smith Closes Revival in Arizona

In his recent revival held at Phoenix, Ariz., Gipsy Smith preached to audiences of more than 6000 people. Full reports were carried daily by the city's leading publication.

Hon. Carl E. Milliken Addresses New York Baptists

At the last social union dinner of the Baptists of New York city, March 14, Hon. Carl E. Millikan, former governor of Maine and former president of the Northern Baptist convention, is the chief speaker.

Proposed Federation of Chicago Churches Fails

There has been talk of the possible federation of Pilgrim church, Englewood, Chicago, with Normal Park Baptist church, but the plan has now been found "not feasible." At a recent meeting of Pilgrim church officers, it was voted that this church disband, dispose of the property and distribute the proceeds among various Congregational churches. The majority of the active membership will go to Park Manor Congregational church and the nearby Methodist church.

Dr. Scarlett Declines Post of Bishop Coadjutor

Dean W. J. Scarlett, of Christ Church cathedral, St. Louis, the fourth candidate elected within the past year as bishop coadjutor of the Episcopal diocese of Pennsylvania, has declined this post after a month's consideration. In his letter of declination, Dean Scarlett states that "I was gradually and reluctantly forced to the conclusion that I personally could best serve the kingdom of God in some other way." Besides Dean Scarlett those who have declined this important post are Rev. H. K. Sherrill of Boston, Bishop Edward M. Cross of Spokane and Dr. Walter Russell Bowie of New York.

Straton Church to Have New Building

The erection of a new building for Calvary church, New York, Rev. John Roach Straton minister, will begin early in June. The congregation has rented the new Pythian Temple and auditorium for 16 months. The new building, which will have large rental value, will bring to the church coffers an income of $50,000 more than it now receives. These funds will be used in expanding the evangelistic, missionary and educational work of the church.

Dr. Campbell Morgan Preaching in San Francisco

Dr. G. Campbell Morgan, who severed his connection with the faculty of the Los Angeles Bible institute two months ago, is engaged to supply the pulpit of Calvary Presbyterian church, San Francisco, for four months, until June 1. The regular minister is touring the far East.

The Far-flung Methodist Church Membership

According to figures compiled from all parts of the world by Secretaries John R. Edwards and R. E. Diffendorfer, of the Methodist board of foreign missions, there are 697,533 members of the Methodist church and 205,650 baptized children under instruction for admission into the church, in mission fields of Europe, Asia, Africa, Latin-America and the

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South Pacific islands. This represents a total increase of 34,635 in the Methodist constituency overseas during the past year.

San Francisco Presbytery Sends Chinese Leader to Assembly

San Francisco presbytery, early last month, elected a Chinese elder, Paul Hee, and a Japanese pastor, Rev. Shoh K. Hata, along with 10 others, representing its 59 churches as commissioners to the next general assembly in St. Paul, next May.

Prizes for Religious Education Manuscripts

The American Sunday School union, under the provisions of the John C. Green fund, is offering two cash prizes of $2,000 each for the best manuscripts on "Religion in Education" and "The Heroic Appeal of Christianity to Young People."

Special Correspondence from Cleveland

Cleveland, February 26.

THE political peace and the moral self-satisfaction of Cleveland have been rudely disturbed by an astounding series of events. Thanks to the vigorous traditions established by Tom L. Johnson and maintained in part by Newton D. Baker, Cleveland has made an enviable reputation for itself as a city of progressive political ideals. Our city was the only sizeable unit outside Wisconsin carried by LaFollette in 1924. For five years the city has been governed by a charter drawn up by a university professor and embodying every modern political device from proportional representation to the city manager. Under this charter it takes a candidate a week to find out if he is defeated and two weeks to discover if he is elected. Naturally the politicians have sought to emasculate the instrument, but the people have stubbornly refused to amend it in any way. But in recent years elections in Cleveland have been tame and the sessions of the city council rather stupid. Mr. Maurice Maschke, the silent, unobtrusive republican boss, has had things his own way. But apparently this calm only preceded the worst storm the city has seen for years. Last summer the primary election seems to have been conducted along approved South American lines; the people who counted the votes seem to have had much more to do with the outcome than the people who cast them. Some four hundred election officials were discharged at one sitting, and prosecutions are under way.

Corruption Charges Rock City

* * *

Preacher Produces Vice Clean-up

A second bombshell was exploded most unexpectedly by Rev. Charles L. DeBow, pastor of the First Methodist church. In a "pulpit editorial" printed on his church leaflet he suggested that the police were straining gnats and swallowing camels by hanging tickets on the cars of inoffensive citizens who violated the parking ordinance while they ignored the houses of prostitution which were flourishing in certain sections. The rather complacent police resented the insinuation; Dr. DeBow strolled through certain streets and told from the pulpit and incidentally from the front page of the papers what he saw. The police sought to discredit the preacher instead of correcting conditions. What Dr. DeBow said was common knowledge to anyone who knew Cleveland. Although he was unable to give the grand jury evidence upon which it could act, the police suddenly became active—and many houses are "for rent" along certain streets. Not even the most hard-boiled reporter accuses Dr. DeBow of being actuated by anything but the highest motives. Apparently he was as surprised as anyone by the publicity which descended upon him.

* * *

Graft in City Council

The more recent scandals have had to do with corruption in the city council. Thomas W. Fleming, a colored councilman, has been convicted of accepting a bribe of $200, and has resigned his seat. But subsequent revelations of what the white members of the council have been up to have made the colored man's dishonesty look like a peanut game. Apparently the city of Cleveland has been paying fancy prices for playgrounds and other parcels of real estate, and some of the proceeds have been finding their way into the pockets of the city fathers. Councilman Liston G. Schooley and his son are under indictment on the charge of profiting personally on a city land deal, and the grand jury is investigating four other real estate transactions, with fingers of suspicion pointing at three additional councilmen. The general expectation is that there will be a number of new faces in the city council before Easter gets here. Rev. Russell Brown, pastor of the Mount Zion Congregational church (colored) has already been elected to the seat made vacant by the resignation of Thomas W. Fleming. In the effort to restore public confidence it is expected that the republican machine will name other men who are above reproach for the anticipated vacancies in the council.

* * *

And So Forth

The federated churches have embarked on their eighteenth year of Lenten noonday meetings in a downtown theater. The speakers are W. I. Wishart of Pittsburgh, Paul Scherer of New York, George Craig Stewart of Evanston, Henry H. Crane of Scranton, Pa., Fred B. Smith of New York, and Bernard C. Clausen of Rochester. . . . The Presbyterian union of Cleveland has successfully raised $75,000 with which to take care of debts, new enterprises, and current expenses for two years. . . . Archwood Congregational church has dedicated a new colonial house of worship. With 110 years of history behind it Archwood is the oldest Congregational church of the city. Originally a small country congregation it has grown to be a city church of nearly 900 members. . . . Howard Deller of the United Church of Canada has been called to the Hough Congregational church in succession to H. Samuel Fritsch, now of Jacksonville, Fla. It is expected that he will assume the pastorate on Easter.

JOHN R. SCOTFORD.

The contest closes March 1, 1930. Details may be obtained by applying to the Union, at 1816 Chestnut street, Philadelphia.

Club of Religions at Northwestern

The Club of Religions was formed at Northwestern university two years ago under the leadership of interested students. It includes in its membership representatives from each of the religious groups on the campus—Luther league, Epworth league, Young Judeans, Y. M. C. A., Y. W. C. A.—and of numerous other campus organizations. An outstanding accomplishment of the club is the establishment of voluntary chapel, held once a week. Speakers for the past year have included such men as Dr. Charles W. Gilkey; Dr. James M. Yard, Northwestern university's director of religious activity, and A. R. Vail, leader of the Bahai movement in America.

"Talkies" Are Made in Holy Land

The first talking motion pictures of the Holy Land were taken at Bethlehem on Christmas day, by representatives of an American film corporation. A group of cameramen and mechanics arrived in Jerusalem just before the holidays. At Bethlehem on Christmas day, the party took "sound pictures" of street and market scenes to convey the spirit of Yuletide at the scene of the nativity.

"Unity" Is Raising Founding Fund

A founding fund of $150,000 is being sought for Unity, the "journal of the religion of democracy," founded by Jenkin Lloyd Jones, and now edited by John Haynes Holmes and others. It is announced that through the effort of Mr. and Mrs. S. O. Levinson, of Chicago, the fund has passed $100,000.

Dallas Church in "Loyalty Crusade"

The Abbey Presbyterian church, Dallas,

Special Correspondence from Porto Rico

Rio Piedras, February 12.

ORGANIC UNION is practically assured between at least three denominations working in Porto Rico. For more than two years the Congregationalists, Christians, and United Brethren have been carrying on more or less formal conversations looking to the union of the work of the three denominations in Porto Rico. In December a committee composed of members from each mission met and formulated a statement of purpose and a basis for union. On Jan. 31 the work of this committee was presented to a larger gathering composed of representatives from six denominations—Congregational, Christian, Baptist, Disciples of Christ, Methodist, and United Brethren. Although it is not probable that either the Baptists, Disciples of Christ, or Methodists will enter the union at once, it was indeed encouraging to note the fine spirit and the constructive thinking which dominated the meeting.

Church Union On the Way

* * *

From Cooperation To Unity

Porto Rico has for several years led in cooperative work. The seven leading denominations working on the island have stood closely together and maintained a fellowship free from suspicion, jealousy, or envy. A union journal of religion—recognized as the best evangelical journal of religion available in the Spanish language—is published; a union seminary for the preparation of pastors and workers for all of the churches is conducted; a summer conference, where the workers from all denominations meet for a week of fellowship, recreation and study, is held each June. But many are beginning to feel that cooperation is not enough, that the ultimate goal should be organic union. There are many and varied reasons why all of the denominations can not at present enter into such a movement, but every forward-looking leader is watching with interest and approval the experiment about to be made by the Congregationalists, Christians, and United Brethren. And many are thinking that gradually the other denominations will be able to give their support and approval. The united church will be known as the Evangelical Church of Porto Rico, and will begin to function as soon as final approval of the parent mission boards has been received. According to information given out here there is scarcely a doubt but that the desired approval will be given.

* * *

A Hero of the Recent Storm

One of the most active and interested men at the above mentioned conference was Rev. Jesus Amaro of the Methodist Episcopal church. It was the church of which he is pastor which fell during the storm of Sept. 13, killing nine people and injuring many more. The wife, mother and one child of Sr. Amaro were among the killed and he was seriously wounded. The building was of concrete and the people, thinking it safe, had gathered there for protection. But a 180-mile wind is no respecter of buildings. The pastor's home and the school house (the only buildings near by) had already gone down. The wounded dragged themselves out of the ruins and sought protection as best they could. The dead were left to the ravages of the wind and rain which now could do them no more hurt, until the storm had somewhat subsided and help could arrive. Then, amid the desolation and ruins, with the waves of the ocean still rolling high up on the sand dunes as if desirous of making even more complete the suspended destruction, nine graves were dug in the clear white sand and the nine bodies, without even a box to protect them, were lovingly, if unceremoniously, laid away. The writer passed the spot some weeks later. As he looked at the ruined church and then across the roadway at the nine rude crosses which mark the graves, he felt much as Moses must have felt when he removed his shoes before the burning bush.

* * *

American Red Cross

After five months of faithful, strenuous service the American Red Cross is preparing to retire its special relief committee from the island. Altogether about $3,000,000 has been spent in this special hurricane relief work. It has been spent wisely, too. Never has a group of men and women worked more untiringly or conscientiously. There have been many 24-hour days, and almost every week has contained seven days of labor. They have been patient, courteous and kind. They can well afford to feel as they leave the island that their work has been well done. The physical benefits of these dollars have been many and have meant much to the people of this island. The spiritual benefits are, as the years go by, destined to be many times greater than the physical. Perhaps nothing could have more completely proved to the people of Porto Rico the true brother spirit of their fellow countrymen of continental United States. Porto Rico is still Spanish in its racial affiliation, its language, its tradition, its philosophy, and its spirit. There is a small but noisy group demanding complete independence. Even in mission work there is a sharp line drawn between Porto Ricans and continental United States-ers. The wholehearted, generous, brotherly manner in which the people of the United States responded when the island was stricken, together with the fine type of men and women whom the American Red Cross has sent to the island to administer the relief, has done much to make the people of the island feel that the people of the U. S. A. are indeed their fellow citizens and brothers.

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Tex., Rev. L. D. Young, pastor, conducted a "loyalty crusade" during January, and raised $105,134 in cash and pledges toward its building fund. This church is to celebrate its fourth anniversary March 15. It has now a member-

William Allen White Lectures on Religion

Berkeley, Calif., February 23.

THE 28th annual course of the E. T. Earl lectures under the auspices of the Pacific School of Religion and the 9th interdenominational pastoral conference under the same auspices were held in Berkeley, Feb. 19, 20, and 21. The day sessions were in the First Congregational church of Berkeley and the night sessions in Wheeler hall at the University of California. William Allen White, of Emporia, Kan., was the Earl lecturer, speaking on "Religion in a Changing World." His subtitles were, "The Old World and the New," "The Economic Mechanics of Man's New Free Will," and "What Will We Do with Our New Liberty?" Dr. Wilfred T. Grenfell, of Labrador, gave two addresses: "What Life Means to Me," and "What Christ Means to Me."

White and Grenfell

* * *

Sees Coming of Peace

On the opening day of the conference a luncheon attended by 350 persons was given in honor of William Allen White under the auspices of the western office of the National Council for the Prevention of War, Dr. Loyal Lincoln Wirt, secretary. Dr. Rudolph I. Coffee acted as toastmaster. Dr. Aurelia Henry Reinhardt, president of Mills college, Oakland, and Mrs. Henry Grady, founder of the Institute of International Relations in Berkeley, gave addresses of welcome. In his response, Mr. White told of the signing of the treaty for the outlawry of war and compared the occasion with the first peace conference, at Versailles, after the war. At Versailles, there was display of pomp and circumstance and "hardware enough to sink a battleship." In the latter case the spirit of democracy was shown. Mr. White believes the outlawry pact means the coming of peace. He declared that the wars of the future will be "bootleg wars," wars carried on contrary to the expressed will of the people.

Pastors' Conference Has Varied Program

Pilgrim hall in the First Congregational church was filled at the regular sessions of the pastoral conference. Chester Charlton McCown, of the school of religion, gave three addresses on the "Genesis of the Social Gospel," with subtitles: "Jesus in the Light of Ancient Ideals," "The Development of Hebrew Ideals," and "A New Morality for a New Age." Dr. Stanley A. Hunter, pastor of St. John's Presbyterian church, Berkeley, and moderator of the presbytery of San Francisco, gave three devotional addresses on "Self-disclosures of Jesus" as revealed in the seven great "I Ams" of the Master found in John's gospel. Three University of California professors, Kofoid in zoology, Stratton in psychology, and Meyer in astrophysics, discussed science and religion. All three found science and religion supplementary and complementary to religion. August Vollmer, celebrated criminologist and chief of police in Berkeley, spoke on "The Preacher and the Peace Officer." Rev. Chauncey J. Hawkins, of the First Congregational church in San Francisco, gave an address to the ministers on, "Reaching the Outside Public." He said, "Give them what they want." "Humanize religion."

* * *

Reorganize Peace Movements

Dr. Loyal Lincoln Wirt, western secretary of the National Council for the Prevention of War, gave an outstanding address on "World Peace." He declared that the vision of the prophets concerning the coming of peace is being realized today. He gave a fine resumé of the progress made in the last ten years. It was Mr. Wirt who on the first day, at the luncheon given in honor of Mr. White, presented resolutions which were unanimously adopted, which provided for the establishment of the Pacific Coast Council for the Prevention of War.

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Dr. Atkins Teaching in Rochester Seminary

Rochester Colgate seminary being without a professor of homiletics this semester, Dr. Gaius Atkins, who holds that chair at Auburn seminary, is journeying to Rochester two days a week as substitute professor of homiletics. Dr. Atkins, a Congregationalist, is thus teaching in both a Baptist and Presbyterian seminary.

Men's Class Talks from Toledo Church Broadcast

On Sunday mornings, for 22 years, Rev. Grant W. Speer, minister at Central Christian church, Toledo, O., has met the men of his church to interpret the great religious issues of the day, then held an open forum for general discussion. The class has arranged for the broadcasting of Dr. Speer's addresses, and they are now going over the air, on Sunday mornings, 9:50 Eastern time, from station WSPD.

New England Seminary Students Consider Church Unity

At the annual conference of the theological seminaries of New England, held at the Newton theological institution, Newton Center, Mass., Feb. 8, 9, the theme discussed was "Toward a More United Church." The trend of the program was to emphasize the fact that unity must be approached, not by abstract discussion of beliefs but by practical undertakings in which all who share a fundamental loyalty to Christ can work together, seeing all the while each other's point of view. Among the speakers at the conference were Dean Washburn, of the Episcopal theological school; Dr. S. M. Cavert, of the Federal council; Rev. Hilda Ives, of the Larger parish movement in Maine; Rev. H. K. Sherrill of Boston, and Rev. Raymond Calkins of Cambridge.

Perpetuating the Memory of Cleveland H. Dodge

Friends of the late Cleveland H. Dodge, New York philanthropist, are planning to perpetuate his memory in connection with the six American colleges in the near east with which he and his family have been associated for four generations. Since the plan for financing these colleges was worked out by Mr. Dodge, it has been proposed that the endowment fund of $15,000,000 now being raised should be brought to a successful close as a personal tribute to his great service to the near east. Nearly $3,000,000 is yet to be raised.

Presbyterian Preacher and Rabbi Exchange Pulpits

Rev. Archibald McClure of First Presbyterian church, South Bend, and Rabbi William M. Stern, of the same city, exchanged pulpits Feb. 24 at the morning services. In each case the theme used was "What Judaism and Christianity Have in Common." Rabbi Stern declared that after 19 centuries of separation both communions are learning that their faiths really stand on the same foundation. "At the very heart of both religions we find

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God," he said. "The God that Jesus worshiped was the God the Isralites revered, the same loving Father and Friend to which we pray today. Again both Judaism and Christianity recognize the unity of humanity—the brotherhood of man. Both Judaism and Christianity face the future confident in the ultimate triumph of justice and peace in the world which will usher in the kingdom of God."

Two Brooklyn Churches May Merge

Plans are being discussed for the possible merging of the First Presbyterian and the Congregational Church of the Pilgrims, of Brooklyn, N. Y. It is suggested that these congregations, beginning Easter morning, hold services in the Presbyterian edifice, with Rev. Morgan P. Noyes, Congregationalist pastor, as minister; one choir, one Sunday school. The form of worship would be that of the Presbyterian church. The Presbyterian church is without a pastor at this time. If the trial merger proves a success it is the hope of both churches to consolidate their property interests. It is intimated that there is some opposition to the plan.

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A Bible Atlas, Historical and Descriptive, by J. L. Hurlbut. Revised edition. Rand McNally & Co., $3.50.
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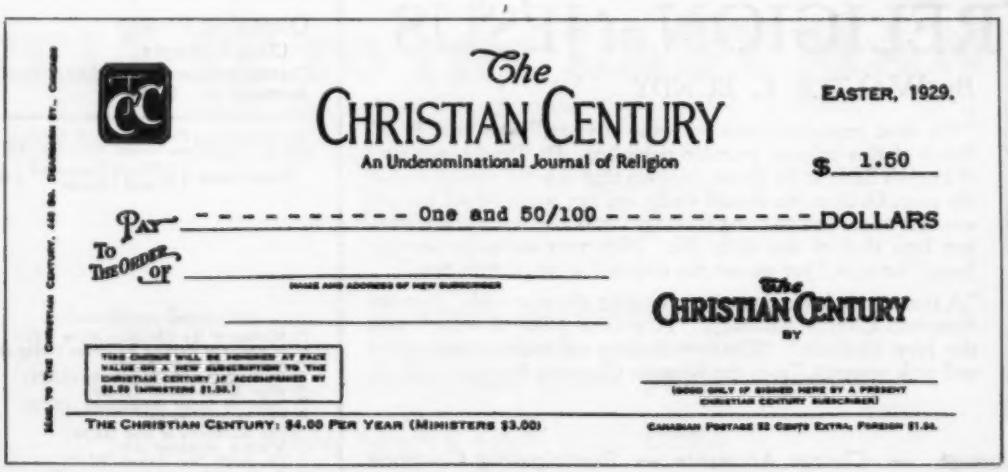
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